ORIENTALS IN CANADA

S. S. OSTERHOUT

✚ CHINESE ● JAPANESE ▲ EAST INDIAN

1 VICTORIA-CHINESE, JAPANESE, E.INDIAN
2 NANAIMO-CHINESE
3 VANCOUVER-CHINESE, JAPANESE, E.INDIAN
4 NEW WESTMINSTER-CHINESE, JAPANESE
5 KAMLOOPS-OKANAGAN, CHINESE (H.Q. KAMLOOPS)
6 KAMLOOPS-OKANAGAN JAPANESE (H.Q. KAMLOOPS)
7 KOOTENAY-CHINESE, (H.Q.-CRANBROOK)
8 STEVESTON-JAPANESE.
9 OCEAN FALLS-JAPANESE
10 N. ALBERTA-CHINESE (H.Q. EDMONTON)
11 S. ALBERTA-CHINESE (H.Q. CA
12 SASKATCHEWAN-CHINESE, (H
13 MANITOBA-CHINESE (H.Q. WI
14 TORONTO-CHINESE (2), JA
15 MONTREAL-CHINESE
16 OTTAWA-CHINESE
17 HAMILTON-CHINESE
18 LONDON-CHINESE
19 HALIFAX-CHINESE
20 SYDNEY-CHINESE

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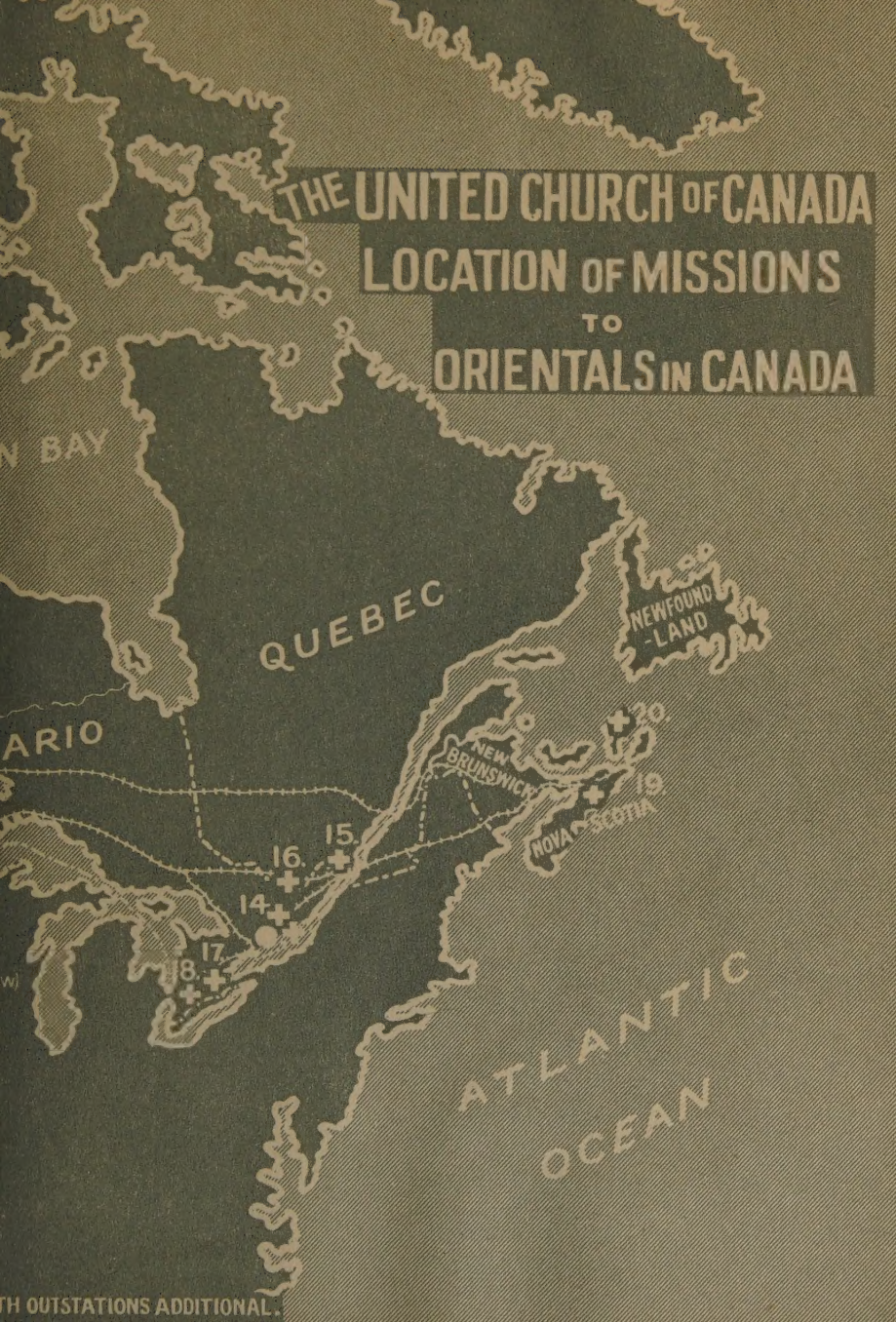
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THE REV. S. S. OSTERHOUT, M.A., PH.D., D.D.
Superintendent of Oriental Missions West of the Great Lakes

Orientals in Canada

THE STORY OF THE WORK OF THE UNITED CHURCH OF CANADA WITH ASIATICS IN CANADA

By

S. S. OSTERHOUT, M.A., Ph.D., D.D.

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PREFACE

Chow Joe—A Missionary Incident

IT WAS a bright sunny day in June. The bracing atmosphere of the Kootenay Lakes seemed to put all the passengers in good humour as they filed down the narrow steps of the lake steamer, across the deck and over the gang-plank, each carrying his luggage to the Crow's Nest train which had backed down to the very water's edge on the opposite side of the dock. To add to the good humour, the sail down the lake had been most exhilarating. The lake, like a giant mirror, reflected the cloud-draped mountains, with their fruit farms picturesquely nestled along the water's edge, while in the background could be seen distinctly the higher peaks, mantled in the white of everlasting snows.

Good-naturedly, and in but a few minutes, all passed into the day coaches, filling practically every available seat. The missionary secured a seat which, presumably, several had passed by because on one end of it already sat a Chinese traveller. This gentleman, for his dress and general appearance would justify that designation, evidently participated in the good humour of the crowd, his face illuminated with a smile. The following conversation ensued: "How do you do? This is a wonderful day," said the missionary, as he tossed his grip and letter bag into the rack overhead. Springing to his feet, the other replied in very good English, "How do you do, sir? You do not know me, but I remember you very

well." "Is that so?" said the missionary. "Where have we met before and what is your name?" "In Trail, two years ago, and my name is Chow Joe," said he. The Oriental was evidently pleased with the prospect of an interview and an opportunity to unburden his mind, so the missionary settled himself into the seat, with the invitation, "Tell me about it, Mr. Chow."

"Yes, I glad to tell you," said he, lapsing a little in his English. "You remember you come to Trail two years ago, visit all the Chinese and preach Gospel in the Nationalist League Hall night times. Well, I there, and hear you speak about 'Peace between the nations and races of the world.' You say Jesus and His Gospel have been keep the peace between Canada and United States over one hundred years, with no big guns or man-o'-war or high wall, from ocean to ocean. My little business very near the boundary, so I know you speak true about that matter. Then I think perhaps Jesus is greatest power for peace among people. I make up my mind to get a Bible and read for myself. I read the Gospel every day and every night, and very soon I find the truth and Jesus make change all my heart and life. Before that I spend my money very foolish and some months send my wife and family in China no money at all. I make lie and tell my wife, 'Business poor, money very tight, next month maybe I send more money,' so and so, I write many times and now I feel very shame for all that. After Jesus make change all my heart, I have plenty money. I have profit one thousand dollars for one year, so I make up my mind Jesus must have some that money and also my country must know

about Jesus, too. So I divide my money in three parts: one part I send my family, one part I pay missionary my native province, and one part I keep myself and my business. Now my wife very happy. Before when I waste my money, she very poor, now she have plenty and have servant, too. Also my business very prosper and many people come my café in boundary country."

Needless to say, the missionary was delighted to learn in this unexpected way that the seed sown two years previously had taken root and brought forth so abundantly. He warmly congratulated Mr. Chow on the evident progress he had made in the Christian life and on the intelligence he had displayed in the application of the principles of the Gospel to the conduct of his business and to his habits of life. Presently the convert broke in upon the conversation again with his ungrammatical, but, nevertheless, unmistakable English. "Do you think, Doctor, I may have baptize?" "By all means!" For had he not unquestionably brought forth fruit meet for repentance? "I suggest," said the missionary, "that we get off the train at the next station and that this evening you receive baptism in the local church." It was so decided. Chow Joe was baptized in his new faith—the faith in a Christ who was able to transform his life and put a note of triumph and victory in his soul.

Yet we are often asked, "Do you think the Chinese and the Japanese are sincere in their profession of religion?" How many Canadians, with several generations of Christian teaching and Christian culture, are prepared to match lives with Chow Joe? How many of

us compare favourably with his standard of Christian living, and especially in his recognition of the sovereignty and overlordship of the Christ? If the three-quarters of a million members of The United Church of Canada gave of their substance, as Chow has given and still gives, instead of reporting a deficit of two hundred thousand dollars for one year's operations, we should have a surplus of two hundred millions and more in the treasury of our Missionary and Maintenance Fund.

In the pages which follow, the sympathetic reader will find ample results to justify the efforts of the Christian Church in evangelizing the immigrant from the Orient, and many incidents, we hope, which may inspire the Church to attempt still greater things in the days to come for a most deserving and needy people.

S. S. O.

FOREWORD

ANYONE who undertakes to write on the Orientals in Canada is quickly made aware that the subject is a thorny one, bristling with difficulties. Rev. Dr. S. S. Osterhout has, however, undertaken to write on the subject and he is eminently qualified for his task. He has given twenty of the best years of his life to the service of these Orientals, who are located, for the most part, in the Province of British Columbia, and he has brought fine gifts of mind and heart and splendid self-effacement to that service.

Canadians do not spontaneously become enthusiastic over the presence of these strangers within our land, nor is there any apparent disposition to welcome them in larger numbers to our shores. Dr. Osterhout, in his excellent and informing book, does not say much concerning the wisdom of their being admitted to this land, nor as to whether or not they shall be invited to come in larger numbers, but he does attempt, as a far-seeing and deeply concerned Christian man, to lay before the Church the seriousness of the situation, the greatness of the opportunity presented to us and the need for a worthy Christian attitude and an adequate programme of service by the Church. He also makes clear that our brethren from across the Pacific Ocean are very human, have many admirable qualities, have deep spiritual needs and are capable of responding in an inspiring way to the Christian message when it is presented in a Christian way.

This Oriental question can never be seen in its proper

character except as it is looked at through the mind of Christ. There is no solution for such a situation except the Christian one, and whatever our theories may be regarding the wisdom of opening the door to larger numbers of the people of Japan and China to our country, two things at least of consequence should be recognized. One is the deep obligation upon us to treat with generous and comprehending sympathy and kindness those who have come to dwell among us, and the other is the duty of dealing with this local question in such fashion that we do not jeopardize the good name and world-wide welfare of our Empire, and above all to assist, rather than retard, the work of our Lord and His Church among the nations of the earth. We bespeak a wide reading of this excellent and valuable book.

JAMES ENDICOTT.

Toronto, June, 1929.

CONTENTS

CHAPTER		PAGE
	PREFACE. CHOW JOE—A MISSIONARY INCIDENT	v
	FOREWORD	ix
	ILLUSTRATIONS	xiii
I.	THE ADVENT OF THE ORIENTAL	1
II.	EXTENT OF ASIATIC PENETRATION AND DIFFICULTIES ARISING	17
III.	ORIENTALS—A SUBJECT OF CONTROVERSY	47
IV.	THE BEGINNING OF MISSIONARY WORK AMONG THE CHINESE IN CANADA	69
V.	THE PERIOD OF EXPANSION	89
VI.	AMONG THE CHINESE OF EASTERN CANADA	108
VII.	AMONG THE JAPANESE IN BRITISH COLUMBIA	133
VIII.	WORK AMONG THE WOMEN AND CHILDREN	171
IX.	EAST INDIANS IN CANADA	190
X.	DAWN OF A DAY OF BETTER UNDERSTANDING	202
XI.	OUTLINE PROGRAMMES AND STUDY HELPS	211
XII.	ANALYTICAL INDEX	217

ILLUSTRATIONS

PAGE

THE REV. S. S. OSTERHOUT, M.A., PH.D., D.D. *Frontispiece*

CHINATOWN, VANCOUVER, PENDER STREET 22

VICTORIA CHINESE BAND WITH CANADIAN INSTRUCTOR 22

CHINESE PLAYGROUND, VANCOUVER, EQUIPPED BY THE CHINESE BENEVOLENT ASSOCIATION OF VANCOUVER 23

CHINESE CHAMPIONS FOR GREATER VANCOUVER, 1926-27 23

PIONEER WORKERS AMONG CHINESE, REV. J. E. GARDINER, MISS WOODMAN 40

FIRST CHINESE MISSION IN CANADA, FISGARD AND GOVERNMENT STREETS, VICTORIA, B.C. 40

CHINESE PIONEER MISSIONARIES 41

Rev. Eng Man Hing, Rev. Thom C. Tom, Rev. Chan Sing Kai, Rev. and Mrs. Chan Yu Tan.

PHILIP CHU, M.D., VICTORIA CHEUNG, M.D., EDWARD GUNG, M.D., REV. GORO KABURAGI, M.A., K. SHIMOTAKAHARA, M.D., AGNES CHAN, R.N., Y. YOSHIOKA, M.A., B.D 74

CHINESE AND WORKERS IN THE WEST 75

Top, Calgary; Centre, Winnipeg; Bottom, Edmonton.

THE REV. W. D. NOYES, D.D., MISSIONARY AT LARGE TO ORIENTALS EAST OF THE GREAT LAKES 108

PAGE

Chinese at All Nations Picnic, Whitby Summer School, 1928 109

Japanese Picnic, Ocean Falls, B.C., at which a preaching service was held 142

Mr. Kobayashi and Family, Okanagan Centre, B.C. 143

Home of Successful Fruit Grower, Okanagan Lake, B.C. 143

Group Baptized by Dr. Osterhout, New Westminster Japanese Mission 166

Tuxis Square, Japanese Mission, Vancouver, B.C. 166

Baptismal Class at Japanese Mission, Vancouver, B.C. 167

A Japanese Group, Toronto, Ontario 167

The Rev. W. L. Macrae, Missionary to East Indians in British Columbia 192

Lumbering affords the East Indians a means of livelihood 192

Orientals in Trade and Industry 193

CHAPTER I

The Advent of the Oriental

Chinese Come First

THE CHINESE entered Canada after the gold rush of 1849 to California, the first stragglers arriving in pursuit of that yellow metal which has always been an incentive to emigration the world over. Some came as cooks, others as laundrymen, at a time when, through the scarcity of womankind in the West, their services were greatly appreciated. The few who entered year after year in this way were not at all considered a menace to the country. There was no bitter racial feeling against their coming and efforts were made as early as 1859 by the pioneer churches in British Columbia to Christianize the few hundred who had arrived and settled in the vicinity of Victoria, New Westminster and Nanaimo.

In 1882, through lack of labourers and through pressure for time in which to complete the transcontinental line of railway, according to contract, the Canadian Pacific Railway Company brought over in sailing vessels from the Orient some two thousand Chinese. The road was in this way completed in 1885, the contract time being 1891. The remaining Chinese, for many of them had died through exposure, scurvy, falling rocks and high explosives, settled in British Columbia. Then, lest others might follow in too great numbers, a tax of fifty dollars per capita was imposed. This apparently proved a further inducement to the Chinese to come, and, when in 1901 the tax was raised to one

hundred dollars, and in 1904 to five hundred dollars, instead of proving a deterrent, the tax acted as an incentive to come to a land so wonderful that they must pay such large sums of money to effect an entrance. From 1905 to June, 1923, the Canadian Government collected an average of no less than one million dollars per annum by this tax, the amount being divided equally between the two governments, Provincial and Federal!

In addition to proving ineffective as a means of restricting immigration, the Head Tax was found to be very objectionable to the Chinese as an invidious discrimination against one race, a race of self-respecting people, so, in June, 1923, a new act was passed at Ottawa, abolishing the Head Tax altogether and providing much stronger regulations, calculated to reduce immigration to the minimum. According to the new act, only four classes of Chinese are regularly admitted: 1. Diplomatic corps and their servants; 2. Chinese previously admitted, going to China and returning within two years; 3. Students of university grade; 4. Merchants in import and export trade. In addition, the Minister at Ottawa is given certain powers to admit special cases which are referred to him personally. At the present time there are about fifty thousand Chinese in Canada, more than twenty-five thousand of whom are in British Columbia and eight thousand in the city of Vancouver.

Japanese Come Later

Japanese immigration into Canada began much later than the Chinese, so much so, that, prior to the year 1900, there were but a few hundred in the country. In the

year 1905 the tide began to show signs of rising and the three following years, 1906, 1907 and 1908, the numbers admitted were 1,922, 2,042 and 7,601, respectively. Protests were then sent to the British and Japanese governments, with the immediate result that during the next three years the number of immigrants dropped to an average of four hundred per annum. The Treaty of Commerce and Navigation, entered into in 1911, between Great Britain and Japan, was then voluntarily modified by the Japanese Government, in what is designated as the "Gentlemen's Agreement," limiting emigration from Japan to Canada to four hundred per annum. The average since 1911, however, has been 750 per annum, the smallest number admitted being 401, in the year 1915, and the greatest number 1,178, in 1919. In 1923 the government of Japan voluntarily reduced the number of emigrants to Canada to 150.

In addition, we find that, since 1915, the average number per annum of Japanese children born in Canada is about 740. This number is increasing from the fact that a larger percentage of the Japanese immigrants in later years are women, in some years much more than half, whereas, formerly, the immigrants were mostly men.

The total population of Japanese in Canada, at the present time, is 20,500, 19,600 of whom are in the Province of British Columbia; and in the city of Vancouver, 8,000, of whom 4,800 are males and 3,200 females.

From East India

Immigration from British India set in about the year 1905, and during the next three years no less than five

thousand entered. In 1909 a new Immigration Act required the purchase of a through ticket and a continuous passage from India to Canada. The conditions imposed being impossible under present steamship arrangements, the Hindus were effectively debarred and their number has gradually dwindled to about one thousand, nearly all of whom reside in British Columbia.

On the Dominion Immigration Policy, generally, we have only one comment to make here. We think, even speaking from a somewhat limited knowledge of all the conditions, national and international, which are involved, that, especially with reference to China and India, it should not be impossible to evolve laws more in keeping with the high ideals and traditions of the British Empire and the Dominion of Canada, laws free both from the suggestion of subterfuge and the element of unfairness.

The Character of Our Oriental Problem

Preliminary to an intelligent understanding of the problem, consequent upon so substantial a population of Asiatics, it is essential that we should reduce it to its primary factors and study each phase separately. In doing this we soon discover that our problem is compounded of several problems, according as the Oriental population relates itself to the people of the country.

1. The International Problem

The seventy thousand people from the Orient now in this country represent about eight hundred millions of the race, practically the whole of the continent of Asia, which continent contains more than half the population of the entire globe. It does not need proving that the

Asiatics are a virile, potential people, possessing an ethnic potency almost unsurpassed in the human race. They possess ambition and thrift with a marvellous power of adaptation to new conditions, especially the Chinese, who seem to thrive in any climate, from the equator to the frigid zones. Nor are these races deficient in intellect. In the realm of education there is as yet no standard established which is too difficult for the Oriental mind. We hear of students in the Imperial University of Tokyo writing their theses for Masters' degrees on such themes as our Anglo-Saxon word "If" and "The Bacteria of an Earth-worm." A high standard of education is already attained in Japan with a record of ninety-eight per cent. of the children of school age in actual attendance, and with more students of university grade in the city of Tokyo than in any other city in the world. What Japan is to-day, China and India will be in the near future. A long look into international affairs would seem to indicate that our attitude to the Asiatics should be such as to make of them friends for the coming years. In the farthest west of America, we should remember that we are not only custodians of civilization and wardens of the white man's seaboard, but also members of an empire which in itself is a League of Nations, which has proud traditions to maintain, an enviable history to sustain, and a future which must not be imperilled.

2. The Biological Problem

This is the problem of mixing and intermarrying diverse races. The Chinese and Japanese themselves recognize this difficulty, which does not obtain in anything

like the same degree where European races are involved. These latter intermarry and in a generation or two conform to type. Intermarriages occur between Occidental and Oriental on a very limited scale, and medical science is not unanimous in declaring that the outcome would prove disastrous to the race if the custom were widely followed. But is intermarriage indispensable in this case? The Chinese and Japanese do not think so. They do not advocate it. They condemn it in quite as strong terms as we do ourselves. What they do contend is that they are capable of a cultural assimilation into Canadian citizenship without intermarriage. They declare their willingness and their ability to conform to Canadian ideals and institutions and to Canadian standards of life, education and citizenship without seeking intermarriage with Canadian people; and why not? What degree of fusion has taken place between British and French Canadians living side by side for two centuries? Yet they are all loyal Canadians and strong in their profession of allegiance to the empire.

Then, if the Orientals are to remain separate races in Canada, they should be given every assistance in their expressed determination to become assimilated and brought into cordial relations with Canadian people and into harmony with the entire population. There is no other way. To drive them out and dispossess them of their property is unthinkable. Having been admitted through the regular channels of the Immigration Department, these people have their rights, rights to live in this land, rights to education, rights to enjoy themselves, and it is the task of Canadians to help and to instruct

them in their laudable ambition to become a real and vital part of our country's life. Legislation can be made to further this end by insistence upon certain standards of living, including sanitation, domicile, etc., all of which would be welcomed by the better class of Orientals in this country. That being accomplished, the biological problem would cease to cause us much concern.

3. An Educational Problem

Owing to recent enactment, one of the most serious phases of this problem has already passed, viz., the association in our public schools, in the lower grades, of maturer Asiatics with Canadian children of tender years. At the present time, one of our Western city schools has between four and five hundred Chinese and Japanese children, many of whom have been recently admitted into this country without any knowledge of English. In the city of Victoria this problem became so acute that the School Board, in a moment of haste, decided to segregate all the Chinese children. Strong objection was taken by the Chinese of the city, partly on the ground that, as usual, they as a race were unjustly discriminated against. Protests were sent in, also, from Canadian citizens, with the final result that the Chinese children were, for the most part, readmitted into the schools from which they had been ejected. This phase of the educational problem will very quickly disappear if recent legislation is given reasonable enforcement, inasmuch as hereafter only students of university grade are to be admitted.

There still remains, however, a problem to solve in

the sphere of education before the Orientals, at least Japanese and Chinese, shall be able to accomplish their ambitions in the matter of assimilation. It is not generally known that schools are maintained by these people for the teaching of their own language and religion to their children. There are three such schools among the Chinese, and one for Japanese children, in Vancouver, as well as two for Chinese children in Victoria. It should be said, however, concerning the Japanese schools, that the children are instructed in language only. These schools meet after the hours of the regular public schools. In the Chinese schools, which are, generally speaking, most reactionary in their influence, religion is given a prominent place. The atmosphere is decidedly Confucian, and herein rises the conflict of ideals as between Canadian and Chinese children, which is extremely detrimental to the process of assimilation. What a bewildering conflict of thought and ideas must arise in the Chinese child's mind also, when, during public-school hours that child is instructed and inspired from writings of historians and poets of Christian civilization, and in the afternoon and evening his mind is saturated with the ideals of Confucius and Gautama. Here, again, a solution is not impossible if the problem is studied sympathetically and with a sincere and apparent desire to really further the interests of these people in this country. If, in the first place, they could be assured that their rights as citizens in this country are inviolate and that their fears of being ejected sooner or later are absolutely unfounded, then their present quite natural desire to at least equip their children with a knowledge of their

mother tongue, in preparation for such an eventuality, would cease altogether and they would be content with the curriculum of our public schools and the use of the English tongue. In the second place, our own system of education might give a larger place to the ancient literature and language of the Orient, whereby a young man or a young woman of Oriental parentage, who felt called to serve in the motherland, might have his or her mind enriched with the lore of the East and the learning of the sages. What more appropriate place could be found than Western Canada for an outstanding department of education in the languages and literature of the lands just across the Pacific sea?

4. A Language Problem

What has just been said bears strongly upon the language difficulty. Throughout Canada, and especially in the West, this problem is readily recognized by the most casual observer. The two prevailing groups of Asiatics have not only their own language schools but they have also their own daily newspapers, clubs, associations and business places, temples and joss houses, cafes and debating societies, where their own language only is spoken. It is quite possible to carry on from morning till night, day in and day out, from infancy to old age, in a world apart from Canadian life and the English language. Hotels, restaurants, transportation companies, barber shops, stores of all kinds, theatres (Chinese), taxicabs, news stands, religious observances and even Courts of Law, are all available without even a smattering of the English language. This, it will readily be seen by

both Canadian and Oriental, is not at all conducive to a better understanding between the races, nor does it in the least further the process of assimilation. So long as segregated communities of foreigners are left to speak their own language and read their own newspapers without acquiring a knowledge of the language of the land, just so long will their absorption into citizenship and community life be hindered. Peoples may remain as strangers, though living side by side, as long as they speak totally different languages. Furthermore, races may be prevented from accomplishing the very thing they most desire by the colouring given to news items in an uncensored press. Items anti-British and anti-Canadian may appear and do appear from time to time in these dailies, items and articles which foster a racial hatred and a bitterness inimical to better understandings and better fellowship between the races. Nor is our own Canadian press free from unworthy agitation and political propaganda, deliberately designed to please and satisfy those who are strangers to a sense of world consciousness or of international good-will. A little censorship here, too, would not be amiss.

An immigration regulation requiring that within a specified period all foreign-born citizens of our Dominion and all others hereafter to be admitted should acquire a speaking and a written knowledge of the English language, would, perhaps more than any other agency, help to solve this perplexing problem and, at the same time, by making possible a community spirit and community ideals through a common language would cement divergent elements into a united citizenship.

5. An Economic Problem

This phase of the Oriental problem is the cause of the greater portion of the unrest and agitation of the present time. It is at the same time a testimony to the vitality, thrift and industry of these races who are able thus to enter into serious competition with the white race. Interest in the economic aspect is intensified from the consciousness that in this competition in industry the Asiatic people are gradually winning the upper hand and crowding the Canadian out of business and industry which formerly was all his own. This has been particularly the case with the Japanese in the fishing industry, where legislation has finally come to the assistance of the white man by reducing the number of fishing licenses distributed among the Japanese. Cannery men will bear testimony that as a race these people are without doubt the best fishermen on the Pacific coast. They come from an island empire where fishing is one of the chief industries and means of subsistence.

Not only as fishermen, but, more recently, the Japanese have demonstrated their marked ability as fruit growers and farmers of small acreages. Considerable unrest is experienced by the Canadian farmer as he sees the land passing out of the hands of his Canadian neighbours into the hands of the Japanese in the Fraser and the Okanagan valleys.

The Chinese, too, has invaded the realm of the agriculturist, more especially as a market gardener and a grower of vegetables, where his inherited knowledge of crop succession and intensive farming make him a formidable competitor. In conjunction with this indus-

try, he has opened retail stores throughout the West, where the products of his gardens are exhibited most attractively and sold to Canadian customers. He can under-sell his competitors by eliminating the profits of the wholesaler and the commission merchant. Fine fortunes are now being made in this business, which fact accounts for the increasing disposition of the Oriental to possess land. At the present time, more than twenty-five thousand acres of the best agricultural land, owned or leased, at an assessed value of over ten million dollars in British Columbia alone, is held by more than one thousand Orientals.

Again, in almost every field of labour, the Chinese, Japanese and East Indians have entered. They not only willingly work at anything, but by their lower standard of living are able to work for less than their fellow labourers. Thrift and economy, patience and tenacity, hard work and industry are age-old, inherited virtues of these people, and these virtues make them the more despised by their Canadian competitors in the labour market.

The only solution to this most aggravating and menacing condition must come through a better regulation of immigration, and the insistence upon a more general conformity to the standards of living in this country. The more intelligent and better-thinking classes of Asiatics themselves will readily recognize the fairness of such a suggestion and will readily comply. As already intimated, to dispossess them of their lands or their employment would be wicked. If they are here with our full knowledge and consent, having complied with the

many requirements of our immigration laws, they are just as much entitled to live, to work and to enjoy the fruits of their industry as are the natives of this land. If we have any wrongs to redress or grievances to amend, we should do so through the properly-constituted representatives of the people, who alone are responsible for the conditions which make our wrongs and grievances possible, but we should not wreak our vengeance upon an innocent people who have come in good faith, through regularly-appointed ways and mainly because of unbearable economic conditions in their homeland. The solution of even this problem is entirely in our own hands, but the method pursued should involve such amicable arrangements with Japan, China and India as shall avoid the giving of offence to those great nations. It is surely much easier now to satisfy the claims of justice and good will than later on to reckon with the unconquerable endurance of the mighty masses of China and India and the growing strength and ingenuity of Japan.

6. A Social Problem

Last, but by no means least, we have a social problem. The mere mention of this aspect of the question must inevitably bring before our minds an array of habits and customs, more or less vicious, which are tolerated (I use the word advisedly) in our Oriental communities, especially among the Chinese; oftentimes vices and crimes which would not be tolerated in Hong Kong, Canton, Shanghai or Peking. The indifference of our executive and administrative authorities is amazing; vices being tolerated because they are of Oriental origin and practice,

which would not be tolerated for one moment among Canadian people; and even when the better thinking and better living Chinese petition the local and federal authorities for a better enforcement of law in regard to gambling, slavery, bigamy or polygamy, their prayers are ignored and the Orientalizing process continues. A petition was forwarded showing that there were forty gambling dens, several *fantan* signs, three thousand gamblers, 750 of them professionals, in the city of Vancouver alone. We seem to forget that there is such a thing as a social unity, although vice and disease practise it three hundred and sixty-five days in the year. Disease germs, propagated in the insanitary conditions of congested, segregated areas, are quickly carried, some in one way and some in another, to the best homes and families in the best residential districts. It is this and similar phases of the social problem which we cannot ignore save at our peril, for no community "liveth unto itself." Just now it may mean nothing to you that five to ten per cent. of the Chinese population are addicted to opium smoking, but it may be a matter of great concern if an opium vendor for profit places some deadly narcotic in the hands of your nearest of kin, and in your family circle and you discover, all too late, that one of your number would sell body and soul to obtain the drug which you thought might be used indefinitely by others as of no concern to you. Not so long ago, Vancouver lost one of the finest police officers in all her history, shot to death at the hands of a drug-crazed negro, who obtained his drug, it was alleged, from a neglected

"opium joint" in the city. It is sincerely hoped that recent activity in the suppression of this evil may not prove like many preceding movements, a mere spasm of law enforcement and the imposition of inconsequential fines, subjects for jesting and ridicule on the streets of Chinatown. It is also sincerely hoped, by those who really have the well-being of the Chinese at heart, that soon our legislators will be able to evolve laws which are proof against the attacks of unscrupulous legal lights, who are all too willing to defend the criminal and even train him in the art of law-breaking for the handsome fees awaiting them for such services. We venture to prophesy that if the "deportation" clause is made operative generally, that our cities, from Vancouver to Montreal, may soon be rid of many dangerous characters, who in past years have grown fat financially upon the ruination, physical and moral, of their fellows. They should be returned to their own country in disgrace. But watch how all cases of deportation will be appealed against and re-tried in higher courts, and what a fine harvest will be reaped by unscrupulous lawyers in their defence.

So here, again, in the last analysis, the remedy for the social evils consequent upon Asiatic immigration is at our own door and in our own hands. Providence might well ask Canada to-day, as was asked of Moses who faced the emancipation of his own people, "What is that in thine hand?" "A rod." "With this thou shalt redeem Israel." But, with the liberal use of the rod of law enforcement, there must be used a generous amount of

the milk of human kindness and of human interest, so that there may be no misunderstandings as to our intention to benefit and better the strangers in our land, while at the same time we protect ourselves from these social ills.

CHAPTER II

Extent of Asiatic Penetration and Difficulties Arising on Both Sides

SO FAR as the immigration of Asiatic peoples into Canada is concerned, the Pacific province constitutes the racial frontier. It is their natural avenue of entry, always has been and always will be. Hence the question to be discussed in this chapter is one of unusual and vital interest to the people of British Columbia. As early as the year 1876, half a century ago, the Legislature of this province put itself on record as follows: "That steps be taken at as early a day as possible to prevent this province being over-run with a Chinese population, to the injury of the settled population of the country." Very few had arrived at that time, but the proximity of the Orient, consequent upon increasing trans-Pacific navigation and the great preponderance and density of population of countries across the sea, awakened fear in the minds of the far-seeing statesmen even at that early date.

Twenty Years of Immigration

A perusal of the following table will enable the reader to realize something of the grounds for the fears which, during the past twenty years, have dominated the thought of the West, rising and falling with the tide of immigration. When the tide has been high, unrest has expressed itself in different ways—alarming correspondence in the local press; vigorous attempts,

especially by labour leaders, at restrictive legislation at Victoria; and, occasionally, and fortunately only occasionally, a mob demonstration in the Chinese or Japanese communities of our cities.

Asiatic Immigration into Canada, 1905-1925

	Hindu	Japanese	Chinese	Total	Destination British Columbia
1905	45	354	.....	399	397
1906	387	1,922	18	2,327	2,318
1907	2,124	2,042	92	4,258	4,218
1908	2,623	7,601	1,884	12,108	11,762
1909	6	495	1,887	2,388	2,012
1910	10	271	2,156	2,437	2,204
1911	5	437	5,278	5,720	5,227
1912	3	765	6,247	7,015	6,244
1913	5	724	7,445	8,174	7,414
1914	88	856	5,512	6,456	5,588
1915	.....	592	1,258	1,850	5,258
1916	1	401	88	490	444
1917	.....	648	393	1,041	750
1918	.....	883	769	1,652	1,106
1919	.....	1,178	4,333	5,511	3,952
1920	.....	711	544	1,255	1,033
1921	10	532	2,435	2,977	2,588
1922	13	471	1,746	2,230	1,460
1923	21	369	711	1,101	697
1924	40	448	674	1,162	802
1925	46	501	.....	547	525
Totals	5,427	22,201	43,470	71,098	65,999

(These totals should not be confused with the actual population for the year 1925. To these figures must be added the number already in the country before the year 1905, while from this total must be deducted those who have returned to their native land before an accurate estimate of the population in 1925 could be determined. Furthermore, the 65,999 who entered Canada "destined for British Columbia" must be reduced by the number who have migrated to the Prairie Provinces and other points east since their arrival.)

The East Indian Fiasco

In studying this chart, it will readily be observed that the year 1908 is outstanding. That year the number admitted amounted to no less than 12,108, with 11,762 choosing British Columbia as their destination. No wonder this province became more or less panicky and proceeded to register its protest at Ottawa and at Tokyo. The results were immediate, for the number entering from the Orient the following year dropped to 2,388. The most notable diminution was among the Hindus—from 2,623, in 1908, to 6, in 1909. This was accomplished by the application of Section 38 of the Immigration Act, which required that immigrants coming to Canada must come by continuous journey from the countries of which they are natives or citizens, and upon through tickets purchased in those countries. Since there were no possible means of complying with these requirements, so far as the Hindus were concerned, immigration from that quarter ceased. One futile effort was made when the *Komagata Maru* was chartered, loaded with enthusiastic East Indians, sailed across intervening seas and finally moored in Burrard Inlet, the harbour of Vancouver. Admission was denied the expectant adventurers, and so great was their disappointment and so inflamed their tempers that the official delegation deputed to deny them admission, together with sundry reporters and various sensation seekers, were treated with a most sudden and unexpected bombardment of missiles of various kinds and sizes. The ship returned with its human freight to India and the episode was ended so far as Canada was concerned, but it is not

surprising to learn from Canadians who were in India at the time and who returned home later, that those self-same passengers took no little part in fomenting the revolution in India which cost Great Britain dearly in men and money during the years which followed.

Investigation into the cause of the great influx of East Indians into Canada for the years 1906, 1907 and 1908 revealed the fact that various agencies were responsible. 1. The activity of certain transportation companies who advertised Canada as a desirable place for labourers. 2. The desire of industrial concerns in British Columbia to obtain cheaper labour, these concerns working through Hindu agents in Canada and India. 3. A smaller number were those who sought, independently of such influences, to improve their condition and who naturally thought that being British subjects themselves, many of them having served in the army in defence of British interests, they should be able to emigrate from India to any other portion of the same empire.

Various means were employed to check the threatening tide of immigration, but none were found effective until the clause above referred to was inserted in the act. It savoured of subterfuge, inasmuch as Canada does not exclude expressly emigrants from India, but at the same time so words the act of immigration that these people find it impossible to enter. Recently the department, in response to appeals from various sources, has modified its attitude to the question slightly and, during the past few years, has admitted a few of the wives and families of Indian immigrants already living in Canada. This

mainly accounts for the slight increases during the past four or five years. This has greatly mollified the minds of the people, restored more natural and needful conditions among them, and made possible again the establishment of family life after long years of separation, which had been harmful alike to the men, the women, and the children.

Japanese Come from an Unexpected Quarter

In regard to the Japanese, it will be noticed that the largest numbers were admitted in the years 1906, 1907 and 1908; in the latter year no less than 7,601. Most of these came from Hawaii. The influx was disconcerting to the people of British Columbia. A Royal Commission was appointed by the Dominion Government as a result of strong and urgent protests from the Pacific province. It was discovered by this commission that of the large number admitted in the year 1908, some nine hundred only had come direct from Japan, and since Japanese emigrants entering Hawaii automatically passed out of the control of the Japanese government, that government claimed, and rightly so, that it should not be blamed or held responsible for what had happened.

Now look at the column respecting Chinese immigration for the same period. There is much more fluctuation in the numbers of Chinese admitted. This is due mainly to two causes. During the War, from 1914 to 1918, because of the scarcity of ships and accommodation, Chinese arrivals diminished very greatly, the number for the four years being considerably less than half

those received for the previous year, 1913. The remaining cause for the marked irregularity is the Head Tax, which has been referred to already in the preceding chapter.

The Chinese Head Tax Indefensible

Too much cannot be said in condemnation of the iniquitous Chinese Head Tax. This attempt at regulating immigration was neither just to the Chinese nor yet satisfactory to the Canadians, because, as the table shows, it was utterly ineffective. It was exceedingly distasteful to the Chinese, inasmuch as the regulation singled them out as a specially undesirable race, imposing upon them a demand and a burden which was not imposed upon any other race. It will take long years, perhaps generations, if indeed it is ever possible, to remove from the minds of the Chinese people the bitter feelings caused by this unequal treatment and race discrimination. The financial gain, on the other hand, proved a temptation to the Canadian government to admit more Chinese than conditions would seem to justify, resulting in serious reactions on the part of the Canadian people, and especially the people of British Columbia. This province felt most the economic strain resulting from the admission of thousands of labourers to compete in the various industries of the West. As the last column of the table will show, over ninety per cent. of the Chinese admitted during those years of greatest influx cited British Columbia as their destination. Imagine the addition in a single year of five thousand labourers from China, seeking employment ni the industries of this province,

CHINATOWN, VANCOUVER, PENDER STREET

VICTORIA CHINESE BAND WITH CANADIAN INSTRUCTOR

CHINESE PLAYGROUND, VANCOUVER
Equipped by the Chinese Benevolent Association of Vancouver.

CHINESE CHAMPIONS FOR GREATER VANCOUVER, 1926-1927

where industry was still in its infancy. Little wonder that a cry of alarm went up from the labour markets of the West, and little wonder that the anti-Oriental feeling is still high in this province and much more marked and bitter than in any other province of the Dominion. The pity of it all is that the people affected most have not stopped to consider where the responsibility lies. Too often they have insulted and abused the Chinese people when the blame lies at our own door. The Chinese have come, just as we, or any other people, might come, motivated by a desire to improve the conditions of life and benefit by inducements offered elsewhere. They came in good faith, complying with all requirements, even paying the unjust tax demanded, justified in expecting, after meeting all demands, that they would be given a fair deal and a chance to demonstrate their ability to contribute something worth while in the labour markets of this land. The blame, where there is blame, is not theirs, it is our own—our industrial concerns which have gone abroad in quest of cheaper labour, our transportation companies who have sought this means of increasing their revenues, and our own legislators and governments who have been tempted, for the millions of dollars procurable, to open the doors too widely to Chinese labourers.

Since 1924 Chinese immigration has ceased altogether. The government has at last enacted laws which are effective. The objectionable Head Tax has been abolished, though the discrimination still remains. It is to be hoped that some of the bitterness of feeling against these people may be assuaged and that, ultimately, a law and a method may be devised for effectively con-

trolling immigration which will not be objectionable to a proud, efficient and potentially great race of people. Until then we shall be compelled to fight against almost insurmountable obstacles in our endeavours to win them for the Christ.

Employment of Asiatics in British Columbia—1925

	Hindus	Japanese	Chinese	Total
Lumbering, manufacturing wood, paper and pulp	752	3,075	4,047	7,874
Agriculture, fruit growing and gardening	.....	812	1,377	2,189
Manufacturing food products	8	183	1,279	1,470
Fishing, gill nets and trolls (Licenses issued)	.....	1,206	.....	1,206
Coal mining, metal mining and smelting	.....	144	622	766
Coast shipping	.....	71	413	484
Builders' materials	1	1	260	262
Contracting	13	53	93	159
Chemicals	.....	76	116	192
Laundrying	1	14	47	62
Garment making	.....	9	28	37
Other industries and trades	5	33	31	69
Total	780	5,677	8,313	14,770

The figures of the above table are compiled from the report of the Department of Labour of the Provincial Government for the year 1925. They do not include those employed by wholesale and retail firms, railway, express and ocean steamship companies, coal and wood yards, delivery and cartage services, or in agricultural or domestic occupations.

The numbers above engaged in agriculture, fruit growing and market gardening, are not employees, but principals in that industry. The same may be said of the fishing with gill nets and trolls, and, as there are at least two men to the boat or license, the number indicated might be doubled, making 2,412 so employed, all Japanese, 37.29 per cent. of the total number engaged in that industry.

Un-British Treatment of Japanese Fishermen

It is the avowed policy of the Department of Marine and Fisheries of the Dominion to eliminate the Japanese entirely from this occupation and to confine it to white British subjects and Canadian Indians. The method employed is that of reducing the number of licenses issued to the Japanese by twenty-five per cent. in certain kinds of fishing and ten per cent. in others, over a period of four and ten years, respectively, so that at the expiration of ten years at most, these industrious and highly-efficient fishermen will be driven off the seas. The wisdom, the justice or the morality of such a procedure has apparently not been considered. Driving these fishermen from one industry for which they are eminently well qualified and forcing them upon the land and into industries for which they have no special qualification, is not only prejudicial to the production of the province, but it also fails to solve any economic problem, merely transferring competition from an industry on the sea to one or more upon the land. In three years, 1922 to 1925, the number of licenses issued to Japanese was reduced from 2,321 to 1,206, a reduction of 1,115

licenses, whereby the labour of at least 2,230 able-bodied men was transferred from the sea to the land, only to increase the unrest and irritation of the communities affected thereby, removing them from an occupation where there is comparatively little friction and forcing them, from necessity, into others where there is more. The cry is already going up from agricultural areas against the inroads and encroachments of Japanese labourers and farmers thus thrust upon them by an unwise policy, possibly for political purposes. The action is not only unwise but it is also unjust. Why admit these people at all, if after admission they are denied the right to labour? They were admitted as labourers and as fishermen, now they are denied the opportunity to labour and to fish. Is it a lack of co-ordination between the governments, Federal and Provincial, the one admitting them and the other denying them the right to exercise their powers and functions as citizens? Surely these inconsistencies should and could be remedied. The criticism is offered, not by a partisan, but by a Canadian who is jealous for the reputation of his country and by a missionary who realizes in a measure how the difficulties confronted by the Christian Church are intensified by every inconsistency of legislation, especially where discrimination against class or race is implied or involved.

This matter is of such vital significance to the cause of missions, indeed to the whole question of the Canadianization and Christianization of the Japanese people, that it will not be amiss to pause a moment to look the

problem full in the face. Let the reader try to visualize the predicament in which Japanese fishermen are placed. They are admitted to this country in limited numbers, through the provisions of the "Lemieux Agreement," or what is more familiarly known as the "Gentlemen's Agreement." It is so spoken of by the Japanese, to whom, heretofore, the English word, "gentleman," has conveyed the idea of honour in conduct and gentleness in spirit; a word, in fact, which Britishers have in a special sense been proud to apply to their attitude and dealings with other races and nations. Feeling assured of honourable treatment and "British fair-play," protected by the clauses of this "Gentlemen's Agreement" endorsed by representative gentlemen of two self-respecting, self-governing nations, these Japanese have sold their possessions and severed their connections in Japan to launch out upon the greatest adventure of their lives, accompanied by their wives and children. They have come in good faith, with an honest intention of making Canada their adopted country, to conform to her laws, her institutions and her ideals. Thousands of them seek and procure employment as fishermen, after again complying with all legal and statutory requirements, even becoming naturalized on the recommendation of at least two well-known representative Canadian citizens. They follow their calling to the entire satisfaction of their employers, build, buy or rent a little home for the family, purchase expensive boats and fishing equipment, pay their debts, obey the laws, pay their taxes and send their children to public school. Some of them attend

the Sabbath school and church services and some are baptized in a new-found faith which has been mainly responsible for the building up of this Western civilization and which they have adopted, necessitating the abandonment of family traditions and parental religions, as being unsuitable and incongruous to their new environment. Having done all this, can you visualize their predicament and their consternation when suddenly, without adequate warning, they learn that their license to fish has been denied them? Little wonder that the faith of some, in relation to British traditions and even Christianity itself, has been severely shattered.

Segregated Asiatic Communities in the Cities Our Major Difficulty

Although, as has been shown, a significant percentage of our Asiatic population is now engaged in various industries which separate them from the larger cities, still by far the greater number are attracted to the thickly-congested urban centres. In rural areas and in smaller isolated groups the immigrant more readily conforms to accepted customs. He learns the English language and is assimilated culturally, if not racially, with very little difficulty. Not so in the cities, where, as I have already intimated, he imports a bit of his native land with most of the habits, good and bad, of the Orient. This, together with the laxity or indifference of Canadians themselves regarding conditions in these Orientalized districts, constitutes our major problem. It has been so for several decades.

Letter by Rev. G. E. Hartwell, B.A., D.D., Chengtu, West China

In corroboration of the above, we shall quote from the pen of one of our West China pioneers, who spent two years in the supervision of the work in Western Canada. In this letter, written in 1912, he calls the Church to the attack of deeply-entrenched and strongly-fortified vices of the segregated Chinese communities of the coast cities:

"The vices of China are largely hidden from the public eye. Outdoor sports and amusements are almost unknown, and thus the so-called pleasures of the race consist in indoor festivities. So in the Chinatowns of British Columbia the immigrants find their amusements indoors, and these must necessarily be linked up with those practices that are most destructive to the moral, social and physical life of a people.

". . . Within those unshapely structures of Chinatown are the parasites of the Chinese race. They are easily recognized by the hard lines and the avaricious glint of the professional gamblers, the hopeless expression of the opium eaters, and the unclean features of the men of impurity. Their name is legion. They hide away largely from the public eye, but their haunts are found in nearly every building.

". . . The Chinese segregated districts become, so to speak, the carcass to attract the foul birds of Western vices, the dumping-ground of those evils which the white man wishes removed from his own door. Around what centre did the lower grades of saloons, pool-rooms,

theatres and red-light districts circle? Chinatown. When men and women were 'down and out'—where did they seek shelter? Chinatown. The picture is too dark to dwell upon. It is the darkest page in the history of immigration. If sinning against a fellow man brings punishment, the sin of permitting the Chinese to enter Canada and then sarcastically driving him into the quagmire of a modern Chinatown must surely be punished.

"Is it possible for the churches to escape the miasma of a paganism that openly flouts the Sabbath day; that disregards the marriage laws; that houses hundreds of men in small, insanitary rooms or temporary shacks, a miasma hostile to morality, to virtue, to cleanliness and to respectability? Can the Church pass by on the other side and leave these robbed, stripped and wounded communities in the helpless condition, and straightway preach the Fatherhood of God and the brotherhood of man? Can the missionary plead for the 'Bread of Life' to be sent to China, Japan or India, when upon every side in the homeland are tens of thousands of these nationalities starving for that same 'Bread of Life'? To maintain her spiritual supremacy it will be necessary for the Church to give heed to these problems, as they strike at the foundations of the Christian faith. . . ."

The Policy of Permitting a Segregated Oriental District Corrupts Municipal Life

"Can a municipality work out reforms for the city as a whole when a conspicuous portion of that municipality is a law unto itself? This question has a very pertinent

relationship with the problem of Oriental segregated districts. As aliens and outside the pale of citizenship, it would seem as if the five-hundred-dollar head tax upon Chinese was a license for those evils that in their native land would bring them under a death penalty. What an advertisement are the cities of the coast for the outlawed gamblers and opium smokers and those addicted to vices forbidden in China! Visit the alleys of Victoria, Vancouver and New Westminster. Oh, the pity of it, to see scores of poor, shivering, wasted wretches, the victims of gambling, opium smoking and impurity! Dirty and miserable, these pitiable creatures are the products, not of a Chinese civilization alone, but of the whole unfortunate and inexcusable system that has been in vogue in governing these detached Oriental districts in Canada. For the most part, they have simply been despised and permitted to work out their sad destiny, with results that, when understood, are appalling. Corruption, alas, never segregates itself, and if the oft-repeated sayings of the Chinese who have sought to better the conditions of their fellow-countrymen be true, the immunity obtained by Chinese conducting their unlawful business was purchased through spectacles whose glasses had been displaced by gold. Thus, one permitted evil corrupts the whole body politic, as one diseased limb will shoot its poison to every extremity. It will only be necessary to read in the daily papers the account of the terrible struggle going on in the coast cities to save the boys and girls, the young men and the young women, from the awful clutches of segregated

vices, to realize the deadly policy of permitting even Orientals to segregate and be a law unto themselves.

"What is true of the larger cities is also true of the many new cities and towns growing up along the commercial highways. The influx of foreigners and the preponderance of male labourers originate within these cities conditions that too often remain to blight the moral life of the community. In the Upper Country, many of the Chinese labourers work only in the summer months. The winter months are spent closely huddled up in stuffy houses, sixty to one hundred men occupying a few lofts. These men are without any other amusement than that afforded by the gambling table and the opium divan. The utter desolateness of a life cut off from its white neighbours and detached from the social order that surrounds it, no doubt does awaken a false pity in those in authority and in many citizens, but have they studied out the logical sequences of such a spirit of leniency? Can a city or a town have one district where Western civilization is abrogated, a section where the laws of the land are suspended, a community exempt from the rules and regulations that govern the body politic, and the civic authorities and the citizens thereof not be intensely influenced in their whole attitude toward right and wrong, purity and impurity, law and lawlessness? In the attempts to clean up Western cities, the Chinese districts are too often left out of consideration, and yet it should be evident to all that, as long as segregated communities occupying conspicuous sections of the cities and towns are permitted ruthlessly to break the laws and hold in contempt the rules and regulations

governing the whole, no permanent results can accrue. The greatest reform needed to-day in the different municipalities of the West is a revision of the attitude of the governing bodies toward Oriental segregation."

. . . Regulate the large Chinese communities, and it will be found that a very important step has been taken toward stemming those influences that are surrounding the cities of the West with a semi-pagan atmosphere. The municipality rarely acts in advance of public opinion. The Church is more intensely interested in the moral and spiritual welfare of the people than any other institution. The duties of the Church are manifest. Public opinion must be awakened, the municipality must respond, the atmosphere of segregated Asiatic communities must be changed, or British Columbia will be bound in a net of her own weaving."

A New Problem Emerges

During the past decade the Orientals have presented a new problem which requires very careful consideration in any attempt to solve it. The same problem has faced workers among Orientals to the south of us, especially in the State of California and in the Territory of Hawaii, where both educational and religious workers have been puzzled. It consists in the considerable population of Chinese and Japanese who have been born on this side of the Pacific and who have received their early training in the kindergartens, public and high schools and universities of this land. This generation differs entirely from the preceding one, inasmuch as the background of their lives is entirely different. They have been raised

in a different atmosphere, with a totally different civilization, different religious environment and a different educational system, to say nothing of the language, which also constitutes one of the chief difficulties.

The Gospel message, which made an appeal to the preceding generation of Orientals, presented in the language of the people by men trained for the most part in China and Japan, fails to make any impression upon these new auditors. No matter how well educated the missionary may be, so long as he speaks in the language of the Orient and is unable to converse freely in English, he is regarded as old-fashioned and antiquated. Any appeal to reach them must be made in the English language, with which they are conversant.

Quite recently, a pamphlet has been published by W. C. Smith, Ph.D., of the University of Hawaii, under the auspices of the Institute of Pacific Relations, in which he has made a serious attempt to discover the psychology of this race of American and Canadian-born Orientals, and in which he makes an appeal to American people to sympathetically assist them in adjusting themselves to conditions in this country.

We shall let some of these young people speak for themselves, as they know far better than we do the difficulties which confront them in their struggles upward to attain to useful citizenship.

1. The Language Difficulty

This inevitably creates a gap between the parent and the child, as they do not understand each other.

They drift far apart not only in speech, but also in sentiment and in thought. The young people are beginning to realize this fact and to feel it keenly. Listen to this young Japanese:

"I feel that I cannot go to my parents for advice when I have a problem to face because there is a language barrier between us and I am unable to make them understand me, neither can they make me understand them. I learned the Japanese language at home but not so that I could speak it very fluently. Most of the time I use English at home, to which father, at times, replies in broken English, but mother cannot use at all. Because of this difficulty in communication, I have to work out my problems myself."

Here is a college student who speaks somewhat along the same line, also a Japanese:

"With my entrance into high school, there came a definite break with home ties, although at that time I was not conscious of it. From then on I was drifting away from the home atmosphere. . . . This tendency was due to the fact that I was now living in a dormitory with a matron in charge. My education helped to widen the gap between my parents and myself. But the biggest factor was that I failed to write to my parents frequently. At first I used to write many letters each month to them, but . . . when I was a senior I just wrote one or two letters each month. About this time I simply dreaded to write letters to them. It took me so long to write a few sentences. I had to have a Japanese-English dictionary before me and even then

it was an imperfect letter, for my father did not get the correct message. Thus . . . my home ties gradually decreased as I was promoted each year."

2. The Conflict of Ideals

There is also a conflict of ideals which, perhaps, is more serious than the language difficulty. In the Orient, as we all know, the family is the all-important unit of society, while in this country the individual forges to the foreground. Again let the actors themselves speak and express their own feelings in this matter:

"My father was dominated by the Chinese idea that the man was the head of the family and that the children were to be entirely submerged in the family—we were not considered as having any individuality of our own. When I was in school I was told that my position was a subordinate one, even in cases where I had more information than father, on account of my school work, but he would never admit anything like that. I was kept closely at home and restrained until I began to revolt against this situation.

"I feel the restraints imposed by the Chinese traditions. I feel the restrictions imposed upon the girls; we are not permitted to go out to socials or to have good times as the American girls have. My parents sometimes permit us to go out with a group, but they do not permit me to go out alone with a boy—I have wanted to do it but have yielded to them. I have wanted to work—just to do any kind of work to feel that I was doing something and making my own way, but my parents would not listen to it, because it might appear that they could not support their children."

"Even in this day and age in Japan parents rule in matters pertaining to matrimonial problems. Couples being married without each knowing the other party concerned is nothing uncommon. This helps to clarify the reason why divorces are so common in the Island Empire. Like the obedient sons of Nippon will I unrecalcitrantly accept my parents' choice of my life-mate? Categorically, no! I shall never accept any one but my own choice, even if it means the severance of parental relations. I cannot afford to sacrifice my happiness at the expense of upholding traditional customs. Departing from the conventions of my parents may be sacriligious, but I hold my liberty, my independence, more sacred than all the conventionalities combined."

"If I should marry, I would choose a man who had a good character, who does not drink or smoke, who keeps clean and neat all the time, who respects the rights of others, and who is loving, kind and good. I hope that some day I may meet such a man. If I do not meet him, I shall be an old maid."

As may be imagined, things look somewhat different from the parental point of view. They look on with amazement and consternation at this new phase of development in their children, who so much more quickly absorb the conditions of local environment. They are pained at the estrangement which has taken place and the ever-increasing, yawning chasm which is coming between them and their children. Listen to these parents:

"The children here have no respect for the old people. It is not so in China; there they respect them.

But here, if you are old, they think you ought to die. When the boy is twenty-one, he says, 'I am twenty-one and I will do as I please.' When the girl is eighteen she says, 'I am eighteen and I can do as I please.' The father will want to advise them and will say, 'I think it is better this way,' but the young people will reply, 'We want to do this way and we are going to do this way.' I see this so often in families. I believe in liberty, but I think in some ways there is too much among the young people."

"Chinese younger generation in this country got little too fast, lots temptation. They go in lotteries and gambling. Very few go on in father's business, get very lazy. You know in China father get control of everything of children, but this country not like that, all they want to get out of father is support. They no want to work, no want to do anything useful, just gamble, all sorts bad things."

3. The Conflict of Religious Belief

Naturally enough, when people are so far separated from their homelands, where the religions of their ancestors are indigenous and where every landscape contains its temple or its shrine, the ancient faith loses its grip and especially so in this land where the atmosphere, the civilization, the literature and language are tinctured with the spirit of the Christian faith. The following statements will show how some of the young people react under such conditions:

"Last summer I attended a Buddhist ceremony back home. I had no notion of going, but just to satisfy my

dear mother, I went. My two younger sisters, both in high school, were there with me. When the ceremony began, I could hardly keep myself from laughing, since the priest's chanting sounded so funny. I saw my two sisters giggling with their handkerchiefs against their mouths to avoid any distraction. I couldn't stand it. This shows me how much we Japanese are losing the customs of our forefathers. This is only one of numerous examples."

"I was born here in —— Chinatown and attended the city schools and graduated from high school and have had two years in the college. When I was a little girl, I grew to dislike the conventionality and rules of Chinese life. The superstitions and customs seemed ridiculous to me. My parents wanted me to grow up a good Chinese girl, but I can't accept all the old Chinese ways and ideas. A few years ago, when my mother took me to worship at the shrine of my ancestor and offer a plate of food, I decided it was time to stop this foolish custom. So I got up and slammed down the rice in front of the idol and said, 'So long, old top, I don't believe in you anyway.' My mother didn't like it a little bit."

4. The Disadvantages of Orientals Born in Canada

The public schools draw the colour line but faintly and only in certain places. Segregation has been tried in some places and abandoned. Certain schools in Vancouver still maintain rooms for Oriental pupils, but on the whole the public schools of Canada draw no colour line and make no discriminations in any way against

the Orientals. This is true also in regard to high schools and colleges.

The chief difficulties arise as the graduates from high school and universities emerge into commercial life. Here discrimination is marked and the young people feel it very keenly and react against it in various ways, as the following letters will indicate. This comment is made by a Chinese student:

"There is no colour line drawn against Oriental students attending school, but there is a line drawn against employing our students after they have graduated from the institutions of higher learning. Business firms on the Pacific coast offer us no opportunity to practice what we learn at the school."

Another meets with similar difficulties after graduating from one of our leading universities:

"I have tried to get positions with several of the local public service corporations, but have been unable to do so. I have been told by several men that they could not employ me because I was Chinese."

About thirty Chinese young men, graduates of our schools, have found employment in Western banks, mainly in the Chinese Departments of the same, but there are few industries which are open to them except those carried on among themselves, such as the green grocer stores, Oriental shops, laundries and cafés. At present this problem is not so serious, because few graduates from our schools are as yet seeking employment, but within the next decade it will become much more conspicuous.

Professional men, of whom there are only a few, are

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practically restricted to their own group and will be very limited in number. The following is the opinion of a Japanese professional man concerning medical practice:

"In the first place, they will find it difficult to practise in a Japanese community because they cannot explain in Japanese the uses of the various medicines to their patients. Then, on the other hand, they will find it difficult to get white patients."

Not only are Orientals of Canadian birth denied full entrance into industrial life, but their access to clubs and even some churches is greatly restricted. We have the testimony of many that they have been denied the privileges of the Y.M.C.A. in certain places. In some instances they are not barred theoretically but the doors are practically shut against them, inasmuch as they are made to feel very uncomfortable. Theatres are included in this attitude, where often they are denied admission or confined to very undesirable seats in the galleries. Even barber shops discriminate against Orientals, as this testimony will show:

"In one instance, I went to a barber shop to get my hair trimmed. On entering the shop, one of the barbers approached me, and asked for my nationality. I answered that I was Japanese, and as soon as he heard that I was of the yellow race, he drove me out of the place as if he were driving away a cat or a dog."

College girls in places are made to feel that they are not wanted and are accordingly pained at the treatment given. Here is the testimony of a Japanese girl admitted to one of the college fraternities:

"I have been with this Philathea class so much that I

am one of them. I go to their homes, eat with them, sleep with them, and take part freely in all their activities. In fact, this close association with these girls caused me a great disappointment at one time. Our Philathea class went to —— Beach, where we planned to have a good time in the plunge. We lined up at the ticket office, and, when I came to the window, the girl said she wouldn't sell me a ticket. When I asked why, she snapped out that she had orders not to sell any tickets to Japs. That made me indignant."

Some even could wish their colour or physical characteristics were changed so that they might be classified in other racial groups:

"I often wished that I was a member of some other racial group because I then would receive better treatment, I could hold better jobs or positions, I could pass red tapes more easily than otherwise; I would not be called 'Jap,' and I could enjoy many things which are restricted to other peoples."

Others take a saner view and feel that perhaps the difficulties they confront should be a spur to higher qualifications in preparation for life service:

"One big problem facing me is the matter of competition with whites. I should like to go on an equal footing and have the confidence of all without the handicap of an inherited inequality. I used to wish that I were white and I used to be pessimistic because I was not, but now I'd rather be what I am. I think it is a privilege to be a Japanese, because we have to do much more than the average person to earn recognition. We have to equip ourselves better than the white people do. My

father has stressed this idea for a long time that a Japanese person must be above the average, and he has encouraged us to prepare ourselves well."

"I must not be so easily discouraged. Fighting against all odds makes the man. Fight! I shall fight until the very last."

Again, some have soured on conditions in this country through this process of disillusionment, and have turned bitter against Canadian people and Canadian institutions, and have applied themselves to the study of the Japanese language, Japanese ideals, and Japan itself, with a view to returning to that country:

"When I first began to associate with the Japanese people, I was distrustful of them; I did not like them. Their mode of living was so strange and different from my own; their thoughts and ideas were in opposition to mine, I had not a single thing in common with them.

"During the last five years, I have been slowly educating myself in things Japanese. As I learned their customs and their point of view, I have liked them immensely. And, during these last five years, I have become bitter in my attitude toward certain standards here. The rash, unjust statements, the utter lack of human courtesy, have all made me feel heart-heavy."

In the city of Vancouver, especially among the Japanese people, we have tried to make our missionary work fit into the needs of the situation and help to solve the difficulties. English services are held where English only is spoken, and where the Canadian-born are especially invited. A Japanese club has been organized under the auspices of the Church, for the study of things

Japanese. One of the local Japanese newspapers has sent a group of five men to Japan in order that they may become acquainted with conditions in that country, then return and be a medium by which they can the better reconcile racial groups in this country.

Some of these young people, after graduating from the universities, have felt that they are in a special way equipped to make a contribution towards the solution of the racial problem and have decided to devote their lives to this purpose. A high spirit of idealism permeates the following letters in this connection:

"In order to keep other girls from experiencing the bitter gnawing that I have felt in the absence of some one to whom I could turn for sympathy and advice, I want to become a woman to whom girls will feel free to unbosom themselves, a woman to whom they will come for guidance and comfort. Because fate has robbed us Japanese girls of part of the heritage of girlhood—the right to wholesome recreation, the right to a happy home life, the right to a mother's tender sympathy—our conception of life is often narrow and distorted. . . . I want to give the girls a glimpse of the soul of Japan, not only the quaintness and exquisite art of the country but that unflinching perseverance and dauntless courage of the Japanese people which have enabled them to rise in a few years to a world power, and I want also to make the girls see the Canada and the America that lie behind the front pages of the newspaper, with their spirit of liberty and justice to all. In us Japanese, in whom the East and West have met, I want to combine the best elements of both civilizations."

Here we quote the words of a Japanese college man:

"My desire is to choose as my life-work some profession which will allow me to utilize my peculiar characteristics as a member of the second-generation Japanese to the best advantage in making a distinctive contribution. In a general sort of way, I believe that I have found such a life-work. I think of the fact of race conflict, of the white and the coloured races clashing all over the world, but particularly over the Pacific Basin, of the Occidental culture which has spread and expanded ever westward, and the Oriental culture which has spread eastward until both have half encircled the globe and are now meeting across the Pacific Basin, of the challenge which that situation offers for interpreters who can bridge the gap. Then I think of myself, culturally a child of the Occident, understanding the Occident as my very own; but still racially a child of the Orient, very ignorant of the Orient, to be sure, but so constituted that with proper effort I could learn more of the Orient than could full Occidentals. Then, here is my mission in life, to interpret the East to the West. To prepare myself best, I am studying the history of the Orient and especially the history of the relations between the Occident and the Orient. If I can learn Oriental history and can teach it, I believe I will be rendering some service. In view of my preparation, I suppose that the most likely thing for me to do is to become an instructor in Oriental history in some university. But, in view of the vocational situation of the Japanese, I cannot tell how I shall finally come out. In the end, I may have to seek out my college-despising friend and beg for a job at his fruit-stand. But, in the

meantime, there is nothing like at least trying for the biggest thing I can think of doing."

The Canadian-born, it will be readily seen from the foregoing, constitutes the most fascinating problem of all. Abundant evidence shows that the native-born Asiatic acquires naturally and inevitably all the sentiments, personal characteristics, habits, mannerisms and even the loyalties of the Canadian community in which he is reared. This happens not infrequently, in spite of strenuous efforts on the part of the parents, more particularly the Chinese, to preserve Oriental traditions and customs.

Lately there is a growing tendency to send their children to the Orient for their education, ostensibly in order that they may be fitted to establish themselves into the business and professional life of their own land. This movement has been accentuated among the Chinese by the reactionary anti-Western movements in China and will probably diminish again when conditions become more normal there.

All Asiatics in Canada are extremely anxious that their children should acquire a good education, and no finer, more loyal support could be given our educationists by any people. This is the universal testimony of the schools.

Chapter III

Orientals—A Subject of Controversy

THE PRESENCE of the Oriental in Canada, especially during the last ten or twelve years, has been the means of alluring large numbers of contributors to current literature, in books, newspapers and magazines. Numbers of politicians have grasped the opportunity afforded to ingratiate themselves into the affections and good wishes, not to say the political support, of their constituencies, while during the sessions of the legislature bills of all kinds, on all phases of the Oriental question, have been introduced, discussed at considerable length and finally passed or rejected, but not before every member, who so desires, has had an opportunity to square himself with the electorate of his particular constituency. Many eloquent political speeches, on this same question, have thundered through the land, especially in the Province of British Columbia, at first alarming the Oriental people exceedingly, but in recent years accepted by them as so much propaganda periodically appearing and disappearing with the various campaigns of provincial and federal politics.

Occasionally, however, articles, which are intended as real contributions, appear in the press and it is our intention to quote at some length in this chapter the findings of writers on the subject, whose motives cannot be questioned.

"For East is East"

Under the above caption, Mr. A. H. Fenwick has written in *MacLean's Magazine* (Jan. 15, 1928). Like many another writer and speaker, he is unfortunate in the selection of his title; first, because it would immediately give the impression that the case is hopeless, and also because he leaves the impression that the great-souled poet was also a pessimist as to the solution of race problems. How often speakers and writers quote a line or two from Kipling, as it may suit their purpose, especially the first two:

> "For east is east and west is west,
> And never the twain shall meet."

and then proceed to expatiate upon the incurable differences of the Oriental and Occidental races, omitting the following lines, which, if carefully considered and applied, might seem to supply the solution for the very problem in hand:

> "But there is neither east nor west,
> Border, nor breed, nor birth,
> When two strong men stand face to face,
> Though they come from the ends of the earth."

The first two lines, wrested from their proper setting, may be taken to foster racial antipathies and antagonisms, but in conjunction with the remaining lines of the quotation, there may be discovered a great truth which will go far in solving the inter-racial problems of the world. If strength of character and personality be accepted as the true standards of human and racial

measurements, instead of the exigencies of geography, climate and colour, as the custom of many is, then a satisfactory solution may be found. Apart from an unfortunate title and a few alarming phrases and expressions, which do little but irritate the races concerned, the article has its merits and is written with an open mind and in a spirit of fair play. The sub-title and the article follow:

"*In British Columbia, Oriental Penetration is Characterized as a 'Menace'*

"For many years Oriental penetration has presented a serious economic and social problem in the Pacific coast section of the Dominion of Canada. . . .

"That the unobtrusive but effective penetration by the Oriental races of the commercial, industrial and agricultural life of the Dominion has developed to the extent of becoming a real danger to the welfare of the country is the opinion of practically all persons who have the opportunity to observe at close range the inroads the Asiatics have made in the last decade or two. Some of these call it 'Canada's Yellow Peril,' and advocate the drastic measure of deportation; others, while recognizing the peril, realize the difficulties of such a step and ask for measures to check the penetration and the devising of ways and means to gradually loosen the hold the Asiatics have secured already. . . .

"The problem is a big one, however, and is becoming more serious as the Asiatic penetration progresses; and it is a difficult problem because of certain rights having been accorded Oriental residents in the country

and because drastic national action would be likely to result in international complications. But the question must be faced by Canada and it is desirable that the people of the whole Dominion be acquainted with the extent of the penetration, its effect economically and socially upon the white citizens of the country, governmental and community action that has been taken to combat it, and suggestions for further effort.

"*British Columbia Bears the Brunt*

"Penetration of British Columbia's commercial, industrial and agricultural fields of endeavour has reached disturbing proportions.

"Well over one-fourth of the licensed business houses of the city of Vancouver are operated by Orientals.

"This may be a startling statement; it ought to be arresting. It is made on the authority of information furnished the Provincial Government by the civic authorities of the coast city. It does not mean that one-fourth of the commerce of Vancouver is controlled by Asiatics, as most of them are in business in a comparatively small way, but it does mean that they have made a startling invasion of the city's trade.

"It will probably astonish most Canadian business men to learn that nearly one-third of Vancouver's tailors are Orientals; that one-quarter of the grocers, jewellers and tobacconists and one-fifth of the hardware dealers are Orientals. Canadian women will be interested in the fact that one-sixth of the coast city's dressmakers, one-quarter of the dry goods trade, two-fifths of the cleaners and dyers, nine-tenths of the greengrocers, one-

quarter of the candy and fruit dealers, three-fifths of the poulterers and nearly one-half the fish dealers are Orientals. (Practically all of the above activities, except the 'cleaners and dyers' and the 'greengrocers' are carried on in the Oriental quarters of the cities, mostly among themselves and in a small way.—*The Author.*)

"In the adjoining municipalities of South Vancouver and Burnaby over one-third of all trade licenses are held by Chinese, and in the near-by district municipality of Richmond nearly two-thirds of all trade licenses—eighty-seven out of a total of one hundred and twenty-two—are held by Japanese. (It should be stated that in the first two municipalities reside nearly all the Chinese truck gardeners of greater Vancouver, while in the latter live practically all the Japanese licensed fishermen of the canneries at the mouth of the Fraser and of the west coast of Vancouver Island.—*The Author.*)

"In the city of Victoria, Orientals hold 364 trade licenses, and the total for the province is 3,231, of which 2,122 are held by Chinese, 1,034 by Japanese and seventy-five by Hindus.

"So much for the Oriental penetration to the heart of the trade of British Columbia. Here are some other pertinent facts:

"There are over 11,300 Orientals employed in industries in British Columbia and over thirty per cent. of the employees in saw and planing mills and approximately half the employees in shingle mills are Asiatics.

"Orientals own land and improved property in British Columbia to an aggregate value of well over ten million dollars, and hold on lease, property valued

at over a million dollars. The land under this control exceeds twenty-seven thousand acres.

"Of the British Columbia acreage in small fruits, over thirty per cent. is held by Orientals (nearly all Japanese), while the Chinese have practically secured control of truck gardening and are the biggest producers of potatoes, beans, tomatoes and other field vegetables, beside being fairly well established in mixed farming.

"The Oriental is gradually increasing his hold on production under glass, and, two years ago, when the last survey was made, he constituted thirteen per cent. of the growers and operated thirty-seven per cent. of the glass area.

"It is estimated that Asiatic residents in Canada now number approximately sixty-five thousand, of these, 46,500 being in British Columbia. According to the Dominion census of 1921, there were in Canada 39,587 Chinese, 15,868 Japanese and 1,016 Hindus—an Oriental total of 56,471; and of these there were in British Columbia 23,533 Chinese, 15,006 Japanese and 951 Hindus—an Oriental total of 39,490. It will be noted that nearly all the Japanese and Hindus were in the coast province. In British Columbia, Orientals number approximately eighty-two in every one thousand of population.

"*The Economic Results*

"As to the economic and social effect of the penetration, the low standard of living of the average Oriental enables him to compete unfairly with the white man in commerce, in industry and on the land, forcing whites out of business and farming pursuits and making it

impossible for white workers to compete with him in employment wage, thus making for white unemployment.

"Until recently, Chinese stores in the coast cities were located only in the Chinatown districts, but in the last few years they are to be found in all parts of the cities, and municipal officials state that in many instances stores selling small groceries, confectionery, tobaccos, fruits and vegetables have driven out white storekeepers, who, formerly, made a livelihood or augmented earnings of other members of the family. Many whites engaged in small-acreage farming, unable to compete with the Oriental, have given up their places, and white industrial workers complain bitterly of what they consider unfair Asiatic competition.

"Japanese and Chinese are allowed to become citizens with all rights except the voting franchise, and, generally speaking, they are good citizens, honest in the main, satisfactory to do business with, reliable to a remarkable degree and unobtrusive. They are, however, of races that cannot be assimilated and have no desire to take a place in the life of our Occidental people. Furthermore, the ever-increasing number of Oriental children, all anxious for education, present a public-school problem. During the school year 1925-6, the attendance of children of Oriental parentage at the public schools of British Columbia was 3,864—Chinese, 1,397, Japanese, 2,477, Hindu, twenty—and in three years the number of Japanese pupils had been increased by seventy-four per cent. while at the same time the number of white children increased only six per cent.

"The natural increase of the Chinese is very low,

there being few of their women in the country, and deaths almost balance births. As for the Japanese, it is another story, for there are fully half as many Japanese women as men in the country, and the birthrate being extremely high—forty per thousand—and the death-rate being low—nine per thousand—there is an annual natural increase of over three per cent. in the Japanese population. In recent years, too, immigrants have been in the proportion of two women to one man, largely due to the admission of so-called "picture brides." This will naturally tend to swell the increase.

"Restrictive Measures Taken

"In the matter of restrictive effort, the first action was taken by the Dominion Government in 1921, in connection with commercial fishing, following strong representations by white fishermen regarding the 'strangle hold' Orientals had secured upon that industry. A policy of gradual reduction in the number of licenses allowed to Asiatics is bringing the industry back into the hands of whites and native Indian fishermen.

"In 1923 the Federal Government took drastic action with regard to Chinese immigration, and, under the Chinese Immigration Act, operative since April 1, 1924, no persons of Chinese origin or descent, irrespective of allegiance or citizenship, other than those born in this country, students and merchants, are allowed to land in Canada, the term 'merchant' being defined for the purposes of the act as one who devotes his undivided attention to mercantile pursuits, dealing exclusively in Chinese manufactures or produce, or in exporting to

China goods of Canadian production or manufacture, and who has not less than $2,500 invested in his business. No action has been taken to prohibit Japanese immigration, but the government of Japan has, it is understood, declared a policy of sending that country's surplus population to Japanese colonies.

"At the present time a movement is well under way in certain districts of the lower Fraser Valley to get land owners and farmers to pledge themselves not to sell or lease land to Orientals.

"Other than this, the only action taken by British Columbia citizens, who feel that they are suffering from unfair Oriental competition, has been representation to the provincial legislature by tradesmen, farmers and workers, praying for relief, resulting from time to time in the passage of resolutions voicing the sentiment of the province on the question. The last occasion upon which a considered declaration was made was in December, 1924, when the following resolution was supported by all parties in the House and was adopted unanimously:

"'Be it resolved that this House go on record as being utterly opposed to the further influx of Orientals into this province; and, further, that this House places itself on record as being in favour of the enactment of such amendment to the "Immigration Act of Canada" as is necessary to completely prohibit Asiatic immigration into Canada.

"'Be it further resolved that the Government of the Dominion of Canada be respectfully requested to grant adherence on the part of Canada to no treaty or international obligation in any form whatsoever having the

effect of limiting the authority or power of Provincial Legislatures in respect of the regulation of social and industrial activities within the provinces; and, further, that the Government of the Dominion of Canada be respectfully requested to forthwith take the action necessary to bring about the denunciation of any and all treaties in so far as the terms and provisions of the same have the effect of depriving the Dominion of Canada of the power of regulation, control and prohibition of Asiatic immigration.

"'Be it further resolved that this House is also of the opinion that the field of industrial and commercial activities of all Orientals now in Canada and particularly British Columbia should be restricted by legislation.'

"A Gradual Penetration

"The Oriental has been with us for many years, Chinese having arrived in British Columbia as long ago as seventy years. During the Cariboo gold rush, a considerable number of Chinese were to be found in the placer diggings. But little attention was paid to their presence in those days or for many years after. Even twenty-five years ago, when the Chinese population in British Columbia had risen to over fifteen thousand, they were considered rather as an asset, coolie labour being in demand for much of the rougher work.

"But by that time there were also about five thousand Japanese in the province, and the two races had begun to compete in Oriental penetration of agriculture, industry and trade of the Far West section of the Dominion. . . .

"Uninformed persons will ask how it is that Orientals,

notwithstanding racial prejudice and their lack of knowledge of the ways of the country and of the English language, have been able to establish themselves in our industrial work, in agricultural pursuits and in trade. The Japanese, they may grant, have come into contact with Western influences in their homeland during the last half century, but the adaptability of the Chinese is beyond them. How can the ignorant, unintelligent Chinaman compete with the educated, intelligent white man? It is because he is anything but ignorant, is in fact highly intelligent; because he is industrious and in the main honourable in his dealings, that he competes so successfully with the white man. And, on top of this is his willingness to forego luxuries in the interest of his advancement, and his low standard of living, although his saving in living expense is largely offset by the money he regularly sends to China to maintain his parents.

"In agriculture the Oriental works industriously and systematically, and any one who has observed him on the land has nothing but admiration for the manner in which he organizes his work and the intelligence he displays in the growing and marketing of his products.

"In industrial employment he can be almost universally depended upon to be 'on the job' every day and to keep on working when the boss is not looking.

"In trade he gives the most excellent service, studying the wants of his customers and filling them promptly and courteously.

"But, with all their good points, the presence in this country of sixty-five thousand Orientals, whose assimilation is not desired by themselves and is considered by

Canadians as utterly impossible, presents a national problem demanding attention."

Mr. Fenwick's article fairly represents the thought of the average Westerner in regard to the Orientals in commercial, industrial and agricultural relations. Some would be very much more severe than he is in their statement of the case and others would be more lenient.

In the matter of a solution, Mr. Fenwick, like others, is uncertain. Very few speak with certainty on this matter, although some politicians and some business men are most pronounced in their opinions.

Other Opinions

The late Attorney-General of the Province, Honourable A. M. Manson, gives countenance to the proposal to repatriate all Asiatics, considering their presence in Canada as a serious menace. To awaken Ottawa, he even suggests that trainloads of Orientals be shipped to the capital and unloaded upon Federal members!

The late Premier, Honourable J. D. McLean, M.D., took the position strongly that British Columbia is a white man's country and he purposes keeping it so.

Mrs. Mary Ellen Smith, M.L.A., late member for Vancouver, would solve the economic question by boycotting all Orientals, a policy which she has adopted herself and has so set the province an example.

The Army and Navy Veterans, like the Attorney-General, also favour the deportation of all Chinese, and the confiscation of all their property, which runs into many millions of dollars in their real estate investments in

the Chinese quarters of Victoria, Vancouver and other cities.

The Ku Klux Klan takes a similar position and bitterly opposes any attempt on the part of the Church to promote a better feeling between these races and ours.

Mr. Tom MacInnes, a voluminous writer to the local press, expresses the extremist view of the business section of our population when he says: "If we intend to maintain British Columbia as a white man's country, we simply dare not give the Chinese or Japanese an equal chance in the industrial and commercial life of the province. We cannot compete," he says, "except we handicap him, hamper him, restrict him, and, as far as possible, put him out of the industrial and commercial running." Most business men of wider vision would not follow Mr. MacInnes to this extent, realizing as they do that Britain has a reputation to sustain in the matter of fair play, and that she has far-flung international relations to safeguard.

An editorial in one of the local papers of Vancouver recently pleads for better treatment of the Orientals, especially by our Immigration Department in dealing with new arrivals, on the ground that a great and valuable market for Canadian products may be developed and preserved for future generations in the Orient if we but manifest a spirit of fair play and good will.

Looking at the question more from the religious and inter-racial, human point of view, an article appears in *The New Outlook*, by J. K. Unsworth, D.D., under date of January 4, 1928, which affords not only interesting

reading, but is the attitude of many of the Christian people of the West. His article deals especially with the problem of the Oriental child, under the heading of "Asia in British Columbia." His article follows:

"*Asia in British Columbia*

"Every school-day morning, little Sidia Sumi, age eight, grade three, slips shyly by the manse on her way to school. Sunday morning, her brother, Jack, age five, accompanies her, both neatly dressed, en route to the primary class of the Sunday school. Sidia was one of the best reciters at last Sunday's missionary half-hour when we united to sing:

"Jesus loves every child,
Black, brown or white;
Each one is known to Him,
Dear in His sight.

"Perhaps Sidia was thinking in her bright little brain, as she joined in the song, how nice it was of Jesus to love the white children.

"Where the road ends against a rocky bit of thirty acres or more live father and mother Sumi, little Frank and Baby Bill. (Note the Canadian names.) Sumi is a cheery Japanese, who talks quite good English and gets his living as logger and fisherman around the Gulf Islands. His wife is a bonnie Japanese woman, who raises chickens, is welcomed to the Christmas tree and the community picnic, who sends gifts to the manse, but whose limited English and family cares keep her close to the unpainted house under the rocky hillside. Here is

Asia in British Columbia, Asia in the person of the Asiatic child and the Asiatic worker.

"Let us begin with the children, not only because they are the most attractive and most important members of any race, but also because they represent the major problem of Asia in British Columbia. Soon these children will be adults, not Asiatic Asiatics but Canadian Asiatics, born and brought up under the Canadian flag. By 1950 these children will be sending their children to school, while they themselves, if the present order continues, will be cultivating still more land, carrying on still more businesses and putting their children, in still larger numbers, through high school and university. What should be our policy toward Sumi and his wife, to Sidia and the rest and their prospective children, to Wah Sing, the Chinese, and Ram Rika, the East Indian? Any survey of the situation shoots out a thousand interrogation points.

"It is the aim of the writer to present, with as little comment as possible, some facts which may help church members more particularly, in seeking for the Christian answer to these questions, and that all the more because both the Canadian and Asiatic situations are compelling us to decision.

"There are only twenty East Indian children of school age. The wives of these fellow citizens of the Empire were denied entrance, as those well remember who saw the *Komagata Maru* lying in Vancouver harbour in July, 1914. Since then a few wives have come to the East Indian group, now less than half it was at that anxious time.

"Chinese children attending school in 1925-26 numbered 1,397, and 212 babies were born the same year. The Chinese population is not likely to increase (it now stands at 24,216) as there were almost as many deaths within the last five years as births (deaths, 1,077; births, 1,098), and also because immigration is practically shut off. The Chinese Immigration Act of 1924 limits entrance to bona fide Chinese merchants, not including wife and family, and students. Only eighty Chinese entered Canada in 1925 and all of these under permit of limited stay. Further, there are few Chinese women in British Columbia, about one to ten men. From 1920 to 1924, 3,317 males entered and 334 females.

"Though the Chinese at the present time outnumber the Japanese by nearly six thousand (Japanese in 1925 were 19,455), they will soon be passed by the Japanese, who are coming into the country both by boat and by birth, and much more numerously by birth. Under the 'Gentlemen's Agreement,' entered into with the Nippon Empire in 1908, entrants from that country dropped in one year from 7,601 to 495. The average for the past five years has been 422. It is to be noted that of these there are twice as many females as males. The females are wives coming to their husbands, and 'picture brides' to erstwhile bachelors or widowers. Pointing still further to a large increase in the Japanese population is the high birth-rate. Like our own forebears in Eastern Canada and like, also, our fellow French-Canadians of to-day, large families are the rule among the Japanese, a fashion likely to be continued, unless, perchance, changed by economic pressure. Not long since, the wife

of a Japanese fisherman near here gave birth to her twenty-third child, of whom seventeen are living. The birth-rate of the whole population of British Columbia keeps about eighteen per thousand, while that of her Japanese people is forty per thousand. In this race of the cradle, the odds are two to one in favour of Asia. Besides twice as many arrive by way of the cradle as by ship; the proportion is fifteen to eight. It looks as if the 'Gentlemen's Agreement' is being outmanœuvred by Dame Nature.

"*Asiatic Child at School*

"Every twenty-fifth child that crosses the doorstep of the British Columbia schools is an Oriental; in 1915 there were 3,894 of them. In one school in Vancouver half are Asiatic; on Mayne Island, one of the Gulf Islands settled by Englishmen, the Japanese are in the same proportion. While the general increase in two years of school attendance averaged 1.62, the increase of Orientals averaged 3.6. The way the Japanese battalions are marching up from the cradle to the school desk is truly startling. Their attendance has increased seventy-four per cent. in three years. Twenty years of this sort of invasion may be imagined.

"Whatever treatment the adults of Asia receive, no Oriental can complain of the attitude of the Department of Education toward his children. The public school knows no colour line. They get just as good teachers, who possibly give them more attention because of the language handicap and their eagerness to learn. If the language handicap be taken into account, they rank well,

and often high. Principal Brown, of Strathcona School, Vancouver, which has a polyglot attendance, told a Japanese Parents' Association: 'Your children occupy the first place on the list of seven classes out of a total of sixteen classes. The ability of the Japanese child is above the average.' Conduct, too, is mainly excellent. The recent Educational Survey states that the Japanese are the most intelligent racial group in British Columbia, with the Chinese as a more doubtful second. In the Median I. Q., the Oriental in public elementary schools stands at 114.2. Of the total Japanese group, eighty per cent. reach the median of the whites. A fair share of Orientals enter high school and some are going on to the university. Highest marks in high-school entrance were taken by a Japanese youth. The Japanese graduate list of the University of British Columbia is growing with such names as K. Shimizu, recently ordained by The United Church Conference of British Columbia. University men, like Kobe and Yonimura, rank high as debaters and worthily uphold provincial honours in national and international contests. (In making comparisons, attention should be drawn to the fact that both Japanese and Chinese receive extra help and instruction in their own schools and in their own language. Undoubtedly this has an important bearing on their standing in our public schools and in all intelligence tests.—*The Author.*)

"Nor does the playground seem to put up the colour bar. Children, with their Nordic superiority complex undeveloped and their fine disregard of convention, chum with their playmates of the creamy-olive skin. Baseball and basketball are non-racial. Indeed, in the social

life of the public school, it is the Chinese and Japanese who draw a sharper line with each other. Some time ago, when relations between China and Japan were strained, the teen-age Chinese boys refused to accept the teacher's Christmas treat, because it consisted of Japanese oranges, and snatched them from the younger Chinese children and threw them away.

"The musical gifts of the Chinese have been something of a surprise. One-half of the Strathcona School choir, which won the shield given by the British Columbia Musical Association, were Orientals, and most of them were Chinese, picked from a roll of thirteen hundred pupils. This school is situated in the neighbourhood which includes 'Little Italy,' yet there were—tell it not in Rome—more Chinese than Italian singers in the winning group. Readers of *The New Outlook* will recall Dr. Carson's praise of the sweet tenor voice of Mr. George Chow, this year's gold medallist in the British Columbia contest mentioned. One observer remarks that Chinese singers have a penchant for Scotch songs. Harry Lauder's successor may even now be growing up in Vancouver's Chinese East End.

"Schooling But Not Citizenship"

"The Church, as well as the state, is good to the Oriental child. Where there are but few of them, they are pretty generally welcomed into the white Sunday schools, though one must report some racial snobbishness. In the more populous centres, the Anglican, Presbyterian and United Churches maintain kindergartens and Sunday schools. The Anglicans have seven Sunday schools, with

an attendance of 436, six kindergartens and four day schools, along with hostels for young people. The other Churches are very active also.

"Not all citizens would give these aliens as good a chance. The member for Cowichan-Newcastle introduced three anti-Oriental bills in the Provincial Assembly last winter, one of which would have taken the Oriental children out of all schools and left any education they might receive to the Oriental constituency.

"In addition to the regular day school, the Japanese children are given education in Japanese after school hours by Japanese teachers. The writer is informed that it is becoming increasingly difficult to interest the older boys. They want to be English and not Japanese. And as the mothers know little English, a certain breach is made between sons and mothers. Her roots are in Asia, his in Canada. With these successive waves of young people coming up to maturity, a body of opinion is being formed which will hardly be favourable to the maintenance of the Japanese culture. Among other effects, there is dissociation from their hereditary religion. Should the boy go on through high school, and still more through university, this drift from his parents' nationalism will be accentuated. . . .

"Our present method with the Oriental leads to an anomalous situation. Though trained for eight or ten years in a schooling which avowedly leads to citizenship, that status is denied them. No Oriental can reach the franchise in British Columbia. Members of the Chinese nationalist group in Vancouver compare their people of the East Side with the Italians of the same district.

These, they aver, who supply the ranks of the bootleggers, are readily enrolled as worthy electors of Canada, while the Oriental, whose police record is above the average and whose children do credit to the schools, is debarred from the polling booth. The Japanese will take you to Stanley Park and show the memorial of the British Columbia Japanese who gave their lives for Canadian citizenship in the Great War. They will tell as you stand there of their request for citizenship, as having been fairly won by the blood of these patriots. This request was denied and they will ask why it is that Japanese Canadians were adjudged worthy to die for their adopted land but are not counted worthy to vote for her."

Dr. Unsworth has also written a very illuminating article to *The New Outlook*, of January 11, 1928, in which he deals with "The Asiatic Worker in Industry and Commerce." In this article, he marshals his facts in regard to the inroad of the Oriental in British Columbia, giving figures very much as already presented in Mr. Fenwick's paper. He mentions the fact that in the previous session of the British Columbia Legislature, Mr. C. F. Davie, member for Cowichan-Newcastle, had introduced three Oriental bills, which aimed at the restriction of the employment of Orientals in various industries, the prevention of further acquisition of land by them and the debarring of Orientals from our public schools. One of these bills was defeated and the other two withdrawn. Thus while all are agreed that in the commercial and industrial world the Oriental is a serious, disturbing factor, there are few who have constructive

ideas or suggestions to make in the solution of the difficulty.

The Christian Church in its attitude to the Oriental has not made any pronouncement as to the solution of the economic problem, but from the very first it has taken a real interest in the social and religious situation and has endeavoured, by the contribution of large sums of money and the services of a considerable army of workers, to help solve this phase of the problem and to benefit the condition of the Orientals who reside in our land.

In Christ there is no East nor West,
In Him no South nor North;
But one great fellowship of love
Throughout the whole wide earth.
In Him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close binding all mankind.

—*John Oxenham.*

Chapter IV

The Beginning of Missionary Work Among Chinese in Canada

ALTHOUGH China has been thought of, from time immemorial, as a hermit nation shut in by a spirit of exclusiveness and stagnant conservatism within her material and social walls, nevertheless there have always been those of the Chinese Empire, and especially those of the southern provinces, who have possessed the spirit of adventure and felt the lure of the pioneer life. It has been said that the second man to arrive in newly-discovered gold fields throughout the West is almost invariably a Chinese. Where he comes from nobody knows, but early in the development of this industry he invariably appears. He bravely endures the cold and hardships of the northern winters and with marvellous rapidity adapts himself to the new conditions of a foreign land as well as to new occupations and strange companions. As a pioneer, his outstanding advantages lie in his ability to labour on a limited diet and to sleep soundly in vitiated air. With these and other restrictions just as vital, so often experienced in mines and fishing camps, our Chinese brother makes a formidable competitor of other races. When the Chinese, therefore, first arrived in Canada in the fifties, in considerable numbers, they were received with mixed feelings by the English-speaking people—some looking upon them with curiosity, others with prejudice, and still others with deep-seated hatred.

It must here be said, to the honour of our pioneer missionaries, that in sympathy and in endeavour they were too broad and too deep to confine themselves to labours among English-speaking people. Abundant opportunity for service was indeed found among these, for among the human driftwood which found its way to the Fraser River gold fields and other pioneer settlements of British Columbia were men who were far estranged from the first principles and practices of Christianity. But so long as among this driftwood there were found other human beings, no matter of what nationality or language, those pioneer messengers of the Cross were unsatisfied until they, too, had an opportunity at least to know of the world's greatest hope.

The First Effort Was Made in New Westminster

Of the first band of pioneer missionaries in British Columbia, Rev. Edward White was stationed at New Westminster. This was in the year 1859. At that time there were numbers of Chinese in this colony, which was but a town of tents on the bank of the Fraser River. As soon as Mr. White had succeeded in clearing away the timber from a lot on which to build his first home and had safely settled his family in the same, having brought them over from Victoria, he proceeded to the erection of a church. This being done and the work established from a Canadian point of view, the first attempt in British Columbia was made to reach the Orientals. Miss Woodman, a sister of the pastor's wife, now widow of the late Thomas Cunningham, of Vancouver, opened a night school, which proved to be the forerunner of scores

of such institutions throughout the province. These schools afforded the Chinese boys and young men an opportunity to acquire a rudimentary and conversational knowledge of the English language, as well as the first means by which they could come in contact with lives actuated by the high moral and ethical principles of the religion of Christ, which ignore all racial distinctions in an effort to enlighten and regenerate the whole human family.

Chinese, no matter where they may be found or what their occupations, in the city as domestics, in mining or fishing camps, are, invariably, ambitious to study. They will work quite as hard as their neighbours in manual labour all day and with eagerness turn aside at night in an endeavour to master the intricacies and contradictions of the English language. So, when Miss Woodman opened the first Chinese school early in 1860, there were not wanting a number of young men, who eagerly availed themselves of the opportunity thus afforded, and were most diligent in their study of English. It goes without saying that they learned more than they had anticipated, for the spirit of their unselfish teacher was also imparted to them in great measure and some of their hearts and lives were greatly influenced by a new motive and by a new faith which heretofore had been unknown to them.

When Rev. William Pollard was transferred from Victoria to New Westminster, in 1875, both he and his daughters began work among the Chinese of that place, similar to that which they had carried on in his former charge. The first convert reported as a result of this

work was Mr. Sam Sing, who afterwards gave much assistance as an interpreter in the efforts made to reach his countrymen.

In the year 1883, work of a somewhat permanent nature on behalf of the Chinese was begun in New Westminster by the Rev. Ebenezer Robson, assisted by his wife and daughter, afterwards Mrs. Monk, who continued for many years to render valuable assistance here and elsewhere in our early missionary efforts among the Chinese. Since the work was thus organized by Mr. Robson and family, the Chinese mission has been carried on without interruption at New Westminster until the present time.

A Disastrous Fire

In 1897 the Conference stationed Mr. Thom at New Westminster and the next year, on September 12th, a disastrous fire completely demolished the fine mission building which had been erected, the missionary losing all his belongings. Nothing daunted, he set to work to raise money, and on a three-weeks' trip among the Chinese of the United States collected four hundred dollars, so that by December of the same year he was able, with additional subscriptions, to re-erect the mission building. (Mr. Thom's second contribution in three years, having already built one in Nanaimo.) He continued to work at this point until 1907, when the Conference stationed him again in Nanaimo.

The Victoria Chinese Mission

As early as the year 1868, an effort was made to reach the Chinese colony in Victoria. It was during the

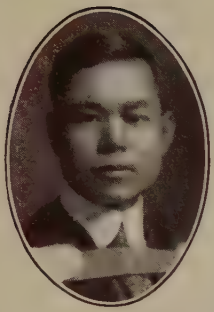
pastorate of the Rev. A. E. Russ, M.A., who opened a school in a disused barroom on the corner of Government and Harold streets. The school was taught by Mrs. Russ, the pastor's wife, and other volunteers.

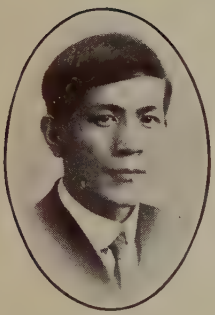
Fortunately for the cause of missions, in the year 1873 a visit was made to Victoria by Mr. W. E. Sanford, a merchant of Hamilton, Ontario, afterwards Senator Sanford, who, seeing thousands of neglected Chinese, suggested that some permanent form of work should be undertaken in their behalf. He made a contribution of five hundred dollars per annum for the establishment of this work. A regular work, called the Sanford Mission, was accordingly organized during the pastorate of the Rev. William Pollard, who, together with his daughters, especially Miss Annie Pollard, afterwards Mrs. Burgess, continued to carry on the work with great success. The school having outgrown the old premises, was transferred to a building on the corner of Government and Fisguard streets, where two sessions were held daily. This work was carried on during the second pastorate of the Rev. A. E. Russ, with Miss Williams, of Napanee, Ontario, now Mrs. Robt. Stephenson, of Sardis, in charge during the years 1875 and 1876. Mr. Russ maintained a great interest in the school, preaching to the pupils himself every Wednesday night through an interpreter, while Father McKay also attended the same night and frequently addressed the pupils. A Sunday school was held at three p.m., in which Father McKay, Mr. Trounce, Mrs. Charles Watkins and Miss Mary Pollard were the teachers. There were sometimes as many as ninety boys in atten-

dance; lads who were not only learning the English language, but who for the first time in their lives were brought into contact with an atmosphere permeated with the spirit of Christ. The work of this faithful band so impressed the young men with the worth of the Christian religion that before long there were several conversions to their new-found faith. As an evidence of their loyalty to the work which had been maintained in their behalf and to the work of the Church at large, it was recorded that in 1878, when Miss Pollard was again in charge of the school, the scholars contributed a handsome sum to the cause of missions.

The Work Consolidated

Providentially, in the year 1885, there came to Victoria a man who under God was designed to consolidate the efforts of all previous workers and to organize on a permanent basis our missionary efforts among the Chinese in Victoria. This was John Endicott Gardiner, who came from San Francisco to act as interpreter in a Chinese trial in the city of Victoria. He had a perfect knowledge of the Chinese language, having been born in China, the son of a missionary. He naturally was greatly interested in the welfare of the Chinese people, and, seeing their neglected condition in Victoria, and a position having been offered him as interpreter in the Customs House, he decided to remain, hoping to spend his evenings and his Sundays in teaching the Chinese and preaching to some three thousand who then comprised the Chinese colony. Mr. Gardiner was a very able





PHILIP CHU, M.D., VICTORIA CHEUNG, M.D., EDWARD GUNG, M.D.
REV. GORO KABURAGI, M.A.

K. SHIMATAKAHARA, M.D., AGNES CHAN, R.N., Y. YOSHIOKA, M.A., B.D.

CHINESE AND WORKERS IN THE WEST
Top, Calgary. *Centre*, Winnipeg. *Bottom*, Edmonton.

preacher and a very successful evangelist, and his efforts as a volunteer worker were crowned with such success that in less than six months he had prepared a class for baptism against the arrival of Rev. Dr. Sutherland, Missionary Secretary, who visited the coast in the autumn of 1885. There were eleven converts in this class whose clear testimony and evident knowledge concerning the truth of the Christian religion gave ample evidence of the possibilities of a great work among this people. In that class of eleven was Mr. Cheung Sing Noon, who, from that date until now, has continued to maintain his relation with the Victoria Mission, a consistent and devoted official in the Church. His wife and family have also been most faithful in attendance upon the means of grace, and, at the present time, his daughter, Victoria, a graduate from Toronto University Medical School, is engaged in medical missionary service among her own people in China. A second member of that class was Mr. Chue Chue, who, together with his wife and family, have with like consistency loyally maintained their relationship to the mission and the Church. Mr. Chue's eldest daughter was married to the son of our missionary, Mr. Chan Yu Tan, now stationed in Nanaimo, while another has completed training as a kindergartener and rendered some years of service under the Woman's Missionary Society in Victoria. Other members of this class have scattered far and wide throughout the Dominion, but we have no doubt they, too, have remained loyal to the cause they espoused during the baptism of that class in the autumn of 1885.

Moral Reform and Social Service

In 1888 Mr. Gardiner resigned his position with the government and entered the ministry of the Methodist Church. He rented an upper room on Cormorant Street, and one or two other places in succession until 1890, when a portion of the present Chinese Mission was built, a Quarterly Official Board organized and five classes with leaders appointed. He was a man of very strong convictions and of great capacity for service. He was fearless as to consequences in his efforts to eradicate vice, which then, as always, was strongly entrenched in the Chinese community. He gave considerable attention to the overthrow of the traffic in Chinese women and girls for immoral purposes and fearlessly combated the gambling joints and opium dens which wrought havoc among the people. Concerning his former efforts, it was said by one at the time, "Touched by the inhuman wrongs and sufferings of these poor creatures, he began the Christ-like work of rescuing them and for some time carried it on at his own expense." It is said that Mr. Gardiner's first text was taken from Acts 26:18: "*Lei om tsau kwong*" (Theme: From darkness to light), and from all the records it would appear that throughout his ministry among these needy people he adhered to one holy ambition to turn the people from the darkness of their way to the light of the better way in Christ. In all, Mr. Gardiner rendered ten years of heroic service until 1896, when, much to the regret of all who knew him and were familiar with the character of the work he had begun, he retired from our ministry and accepted a position in San Francisco. The last two

years of service rendered were in the city of Vancouver, where he carried on the same aggressive type of work which he had followed in Victoria, becoming a terror to the "high binders" and the gambling syndicates of the city.

Lack of Moral Support

To those who have studied at all minutely the condition of Oriental quarters in our cities in the West, the story of J. E. Gardiner and his lone struggles against organized vice is not without its pathos. What a pity that such a courageous soul, seized with the seriousness of this ever-present menace of our modern civilization, and possessing a vision of better things and a determination to bring them to pass, could not have been supported by all the influence of Church and State in his humane and Christian endeavours! He struggled on for the overthrow of deep-rooted Oriental customs and pagan vices which had been commercialized by companies and syndicates of unscrupulous men, regardless of the demoralizing effect these pernicious habits might have either upon the Orientals themselves or upon the life of the Canadian people. To a sympathetic soul like J. E. Gardiner, enslaved life in any form was repulsive, whether that slavery took the form of immorality, the use of noxious drugs or the pernicious gambling spirit. He was evidently prepared, when he threw aside a lucrative position, to devote his life to the emancipation of those people. It was a struggle against dreadful odds. He was persecuted by the Chinese and unsupported by the Canadians. A price was placed upon his head by

secret societies whose demoralizing business had been seriously threatened by his efforts. Finally, in despair, he gave up the task.

Public Sentiment Lacking Moral Tone

How slow Canadian people and men in authority have been to appreciate the fact that we cannot with impunity disregard the infraction of our Canadian laws. Think of a city or town or hamlet where in the very heart of its population the laws of the land are ignored by a community more or less exempt from their observance. It is hard to conceive of civic authorities in such a case as not being intensely concerned in the safety of the community as a whole. Lincoln reminded the American people that a nation could not exist part slave and part free. This case is analogous, for how can we expect to exist as a civilized Christian community when we have our segregated districts where people are permitted to break our laws and to hold in contempt the sentiments and customs which we have cherished and which have contributed to our present state of civilization. As in the days of Gardiner, so to-day, the great need in the different municipalities of our Western land is a complete change in the attitude of the public in general and the governing bodies in particular towards Oriental segregated communities.

Public sentiment must be so enlightened and aroused that these cankers in our social constitution will receive adequate treatment in order that the pure, rich blood of Christian civilization may flow throughout our organized civil life. Then, no longer will our efforts at moral reform

be weakened by such illogical expressions as this—"Why force the Chinese to keep the Sabbath, to desist from gambling or to give up opium, to abandon polygamy or to trade in human life when these are age-old Oriental customs and when the whites are allowed to do just as bad or worse?" All through the years, however, there have been those who realized that vice in any form must receive adequate and impartial treatment, whether it be in the lives of Canadians or in the lives of our Asiatic neighbours in segregated districts which threaten us not only morally, but also with physical deterioration and ruin.

The work established in Victoria by Mr. Gardiner was continued by Rev. Chan Sing Kai for the following six years, when he was compelled to seek a milder climate. He in turn was succeeded by Rev. So Pui Kow for a term of four years. Chan Yu Tan followed from 1909 to 1912. Lee Ga Tong supplied the mission for a short time, until the arrival of Rev. Kwan Yu Nam, who was brought from South China. He came with excellent credentials and proved himself to be a "workman that needeth not to be ashamed," throwing himself energetically into the service for nearly ten years, when he was given charge of the Vancouver mission, where he still labours. He was followed in Victoria by Rev. Lum Choh Hang (C. H. Lum), who exchanged missions in the summer of 1928 with Rev. Lo Dart Tong (D. T. Lo), of Toronto. All these men have maintained the high traditions of our missionary service and each in his own way has made a valuable contribution to that service.

Initial Efforts in Vancouver

Evidently the missionary enthusiasm of Rev. Ebenezer Robson was imparted in great measure to his daughter, Mrs. M. Monk, for, during the pastorate of her father, both in New Westminster and in Vancouver, we find her busy in endeavours to improve the conditions of the Chinese people. Like her father, wherever human hearts needed sympathy and human lives needed assistance, irrespective of the nationality or tongue of the needy people, Mrs. Monk was ready to lend a hand. Some people there are in the world whose sympathies are larger than the interests of their own race, and she obviously was one of them.

In the spring of 1888 we find Mrs. Monk conducting a mission school on Hastings Street, a few doors west of the present site of Woodward's Departmental Store. Among other pupils, she had an apt learner in Fong Tak Man (Fong Dickman), who had previously been a pupil in her school in New Westminster, where he had first come in contact with Christianity. The mission was afterwards removed to the south-east corner of Hastings Street and Columbia Avenue, in the upper room of an old building which still stands. Mrs. Monk was here succeeded by Miss S. Bowes, who carried on the work with like enthusiasm and earnestness.

The First Missionary

The first regularly appointed missionary to the work in Vancouver was Mr. Chan Sing Kai, who, with his brother, Mr. Chan Yu Tan, had been instrumental in organizing the first Wesleyan Mission School among the

Chinese in the city of Hong Kong, where he laboured for eight years prior to coming to Canada. Mr. Chan was appointed to this mission in 1888 by Mr. Gardiner, and during three years of most faithful service he succeeded in influencing the lives of a large number, especially young men. Each year classes were formed for baptism and the membership of the mission continued to grow until other quarters were provided at 186 Pender Street West, in a most suitable location in the very heart of Chinatown. Mr. Chan Sing Kai was a fine product of Chinese culture, thoroughly trained and educated under the direction of the Wesleyan Methodist Mission in Hong Kong. His father had spent long years as a Chinese scholar with Rev. Dr. Piercy, the pioneer Wesleyan missionary, who contributed so largely to Chinese literature in the translation of the Bible and "Pilgrim's Progress." Mr. Chan had, therefore, acquired from infancy an accurate knowledge of the Bible and this he imparted to his congregation with very telling effect. His contribution to the cause of missions in British Columbia in his three pastorates, Vancouver, New Westminster and Victoria, covering a period of twelve years, can scarcely be overestimated. After these twelve years of most faithful service, on the advice of a doctor who urged a warmer climate because of severe and frequent attacks of rheumatism, he transferred to the work of the Methodist Episcopal Church in the United States, where, after twenty-seven years, he still continues to serve in the active ministry, being (1928) stationed at Los Angeles, California.

A Building Erected

Mr. Chan was succeeded in Vancouver by Mr. Gardiner himself, who spent two years at this point prior to his departure for San Francisco, where he still resides. After six years of work in the mission at 186 Pender Street West, the building was sold and a new one erected at 531 Beatty Street, which, although in a less advantageous position, was equipped for more efficient service. This building was erected in the year 1906 and contained, in addition to a chapel with a seating capacity of three hundred, a room for Sabbath school and night-school purposes, on the ground floor. Upstairs, on the second floor over the night-school room, was the pastor's residence, while on the third floor was provided dormitory accommodation for thirty boys. This latter was a new departure so far as the work of the mission was concerned, it having been ascertained that numbers of the boys were anxious to find quarters in which to live where they would be free from the noise and temptation of the numerous gambling places which infested Chinatown, and where, in contrast to the sleeping-places of the masses, they might have at least sufficient ventilation and a few of the modern conveniences of life in Canada. It was thought that boys thus separated from the unwholesome surroundings of the congested centre would be more amenable to the influence of the Christian religion. This afterwards proved to be the case and from our dormitories there has ever come a large percentage of the additions to our Church membership from that time until the present.

When Mr. Gardiner left our Canadian work, he was

succeeded in Vancouver by Mr. Chan Yu Tan, whom, like his brother, he had brought out from Hong Kong. Mr. Chan Yu Tan had carried on the work in Hong Kong which he and his brother had organized. Arriving, on September 1, 1896, in the city of Victoria, where his brother was then pastor, he remained for a few weeks, during which special services were held among the Chinese, and then proceeded to his charge in Vancouver. He continued in the work at this point with characteristic faithfulness and great success for a term of ten years, when he was transferred to the mission at Victoria.

Some Notable Early Converts

Among his numerous converts in the work, two deserve especial mention. The first, Mr. Chow Hing, was converted in the old mission at the age of twenty-five. This was in the year 1897 and Dr. Whittington, who was then pastor of Princess Street Church, was called in to baptize him with a class of several others. Mr. Chow Hing soon showed evidence of a studious temperament and applied himself very energetically to the study of the Bible and to work in the night school and Sabbath school for upwards of five years, expressing an earnest desire to engage in Christian work. As there were no opportunities at this time for entering service in Canada, he applied to the Methodist Episcopal Church in San Francisco, where he continued his studies for a number of years, was finally ordained, and sent to a mission at San José. Here he proved his worth as a preacher of the Gospel and afterwards was placed in such important charges as Sacramento and San Francisco.

In February, 1919, he was appointed pastor of the Methodist Episcopal Church in the city of Canton, China.

Another young man, Kwan Mow Lung, converted in the Carroll Street Mission, which was opened in the year 1900, was baptized by the Rev. A. E. Green, then pastor of the Mount Pleasant Church. A very successful work was carried on at this mission, which was ideally located in the heart of Chinatown, at the corner of Carroll and Pender streets. Mr. Kwan had been an ardent worshipper of idols in his own country and is said to have brought a good supply of them with him when he came to Canada. He was intelligent, but used his intelligence in ways that were most injurious to his countrymen. He was actively engaged with the gambling element of the community, being employed as a watchman to give warning to those engaged in the unlawful business should any sign of approaching danger be discovered in the movements of the police or other agencies of the law. At this time aggressive work was carried on in street meetings in front of the gambling den where he was engaged, and he personally objected strenuously to such meetings, lodging his complaint with Mr. Chan Yu Tan, the missionary. He afterwards said that in his heart, however, he was convicted of sin and the pernicious nature of the life with which he was intimately associated. After his conversion, he sought employment as a cook for a time and then worked in connection with the Chinese daily paper, which had been organized about the year 1906 by the pastor, with the assistance of others. Mr. Kwan then took his place among the active workers

and frequently appeared in the meetings held upon the streets, where he fearlessly told his former companions in sin that he had followed too long the ways of evil and that now he had decided definitely to live a different life and to spend his days in Christian service. He returned to China with his family and was employed by the Wesleyan Methodist Church, under the superintendence of Rev. Charles Gaff, and placed in charge of the Hoi Ping Mission. Here he still labours, assisted by his son, who is an evangelist of like spirit, and equipped with a thorough academic and theological education.

Since the removal of Rev. Chan Yu Tan (Y. T. Chan) from Vancouver, this mission has experienced an interrupted leadership. The principle of the itineracy has been followed very faithfully, four pastors serving in the aggregate a period of sixteen years, Rev. F. Dickman five, Ching Sui Tsuen two, Fung Tat Kun one, and Rev. Yeung Kai Chong four, Mr. Ching and Mr. Fung both failing in health after very short terms. Mr. Dickman has continued in the work as recorded elsewhere. Mr. Yeung answered a call to service in Shanghai and after five years in China returned to Canada. After a comparatively short time in Toronto, he accepted an urgent call to New York City to take charge of that important mission.

Nanaimo Chinese Mission Founded by an Early Convert

The first recorded effort to reach the Chinese in the city of Nanaimo was made in 1872, by Rev. C. M. Tait, our veteran Indian missionary, then engaged in teaching in the Indian school at that mission. Several Chinese

attended the school. Sporadic efforts were made by others in succeeding years, but permanent missionary work was not established until the year 1894, when Mr. Tom Chu Thom was sent to that point. Mr. Thom had come to Canada in 1883. Fortunately, it was his lot to find employment in the city of New Westminster, in the home of Mrs. Jas. Cunningham, where he was brought under Christian influence. Hearing of the baptism of the eleven Chinese in Victoria, by Dr. Sutherland, he went there in the autumn of 1885, studying under Mr. Gardiner until he became fully convinced that he should be a Christian. He says that such a conviction took hold of him that he felt quite prepared, if necessary, to die for the truth, and, returning to New Westminster, he requested the Rev. Coverdale Watson to baptize him, in 1886. In 1887 he went to Toronto, where he followed the laundry business and continued his study both in the public school and in the Chinese Bible class of Metropolitan Church, returning again to British Columbia in 1890 with Mr. Watson, who was at that time invited to Metropolitan Church, in the city of Victoria. Almost immediately, Mr. Thom was chosen by Mr. Gardiner as his assistant in the mission, helping to erect the new church, the present building, in 1892. He continued in service there until 1894, when he was sent to Nanaimo.

Immediately he set about raising money for his new mission, and the first year succeeded in collecting about one thousand dollars from the Chinese people in Nanaimo, Ladysmith, Cumberland and the cities of the mainland.

His building was completed in 1895, and in less than a year he had three converts as a reward for his labours.

Another Convert Becomes Missionary

In September, 1898, Fong Tak Man (Fong Dickman) was placed as missionary in charge at Nanaimo. He had been converted under the teaching of Mrs. Monk, at New Westminster and Vancouver, and the training of Rev. Chan Sing Kai, and was baptized in company with Mr. Lew Sai Band, by Rev. Ebenezer Robson, at the Princess Street Methodist Church in Vancouver. Mr. Dickman proved a man of sterling Christian character, of modest life and profession, and of a patient, persevering temperament. True to the mining class as a whole, the Chinese of Nanaimo have not been the easiest to reach with the Gospel, but in his patient way, Mr. Dickman has continued to influence the lives of his people so that from time to time groups of young men have been prepared for baptism and received into membership of the Church. Being a man of prayer and faith in the Gospel, he has instilled in his people a spirit of reliance upon God in all the affairs of life. He cites, as an instance of this, the experience of two of his church members, who in those days were engaged in mining at Cumberland. On a certain morning both felt impressed that something strange was about to happen, and, kneeling down, they engaged in prayer, asking God's guidance. Arising from prayer, they felt comforted, and determined that they would not go into the mine that day. The one adhered to this conviction, while the other later changed

his mind and started off to his work. Later that same day, a great explosion occurred in the coal mines and this man was very seriously injured, spending some months in the hospital. This, he adds, confirmed them both in their belief in the guidance of God even in the minutest affairs of life. In the year 1906, Mr. Dickman was induced to remove to Vancouver, in order, with others, to organize and publish the first Chinese daily paper in Canada, a periodical which was designed to be used in combating gambling and other evils rife among the Chinese people.

CHAPTER V

The Period of Expansion

The Kamloops Mission Initiated in the Parsonage Kitchen

ALMOST every town and hamlet in British Columbia has its Chinatown. For the most part, these little communities are made up of poor buildings, with insufficient light or air, and in which the laws of hygiene and sanitation are almost ignored. The chief ambition of a Chinese in coming to this land is to make money, and, of course, he naturally looks for a place where he can board himself and get his required amount of sleep with as little expense as possible. If he can find anywhere a shelf big enough to sleep on, free of charge, that is made to serve as a bed for him. If that cannot be found, he will pay fifty cents or a dollar, or more, a month for something better, paying little attention, however, to the question of ventilation and sanitation.

As early as the year 1888 a little Chinese colony had established itself in the beautiful city of Kamloops, at the junction of the North and South Thompson rivers. In that year the Rev. Charles Ladner was appointed as pastor, to organize the Methodist church. On arrival, he found no church property, but there were eleven members and a population of five hundred people, among whom were numbered the Chinese referred to. Fortunately, Mrs. Ladner was a born teacher and a lover of missionary work. She came direct to this field from Newfoundland, and found awaiting her an opportunity

in these Chinese boys and young men, who, as ever, were eager to be taught. Mr. Ladner had been in Victoria for two years and had familiarized himself with the work being carried on by Mr. Gardiner. This knowledge he imparted to his wife and they resolved that a night school should be opened. The parsonage being the only available place, the kitchen and dining-room were constituted their classrooms, while Mr. and Mrs. Ladner, with their three daughters, constituted the staff of the school. Twelve to fifteen students came regularly through the winter of 1888, and, in the autumn of 1889, these returned again, with others who had heard about the school. To the astonishment of Mrs. Ladner, she discovered one of these lads was able to master the entire English alphabet in a single night.

Good Fruitage from Poor Equipment

Faithful work was carried on through the whole winter with the result that in the spring of 1890 six of these young men approached Mr. Ladner, requesting baptism. Not knowing their language, he naturally hesitated, but promised that at the coming Conference he would lay the matter before his brethren and ask that a Chinese missionary should visit Kamloops and inquire carefully into the knowledge these young men had of the principles of the Christian religion. Mr. Chan Sing Kai, who had been stationed in Vancouver, was deputed by Rev. Ebenezer Robson, then pastor in Vancouver, to make the trip.

Arriving in Kamloops, he called a meeting of the Chinese in a laundry and catechized them carefully in

regard to matters of religion, with the result that he was able to report to Mr. Ladner that they were sufficiently well informed that the baptism sought might be administered. One Sunday night after church, therefore, these six young men were baptized and, as an indication of the sincerity of their profession, it may be said that two of them afterwards became missionaries among their own people in China. This work was carried on thus far without any expense to the Missionary Society.

Mr. Ladner was followed in Kamloops by the Rev. T. W. Hall, and he, in turn, by the Rev. J. F. Betts. During these two pastorates, considerable interest was maintained in the Chinese community. In 1894, during the pastorate of the latter, there arrived in Kamloops a Christian Chinese, by the name of Ah Mee, who took for his wife a Chinese girl, "Cherry," from the Oriental Home and School in Victoria. She was accompanied to Kamloops by the matron of the Home, Miss Leake, a beautiful example of devotion to duty on the part of that faithful worker in the cause of missions. This Christian man and his wife attended quite frequently the services in the Methodist church, but nothing of a very definite character for the improvement of conditions in that little Chinatown was attempted until 1895, when the Rev. John Robson, B.A., was stationed there. Partly from a feeling of commiseration for the neglected Chinese, and partly on account of the appeal of Ah Mee, Mr. and Mrs. Robson opened the parsonage for a night school. Several attended and later a building was procured in the heart of the Chinese community, in which the work was further extended.

A Mission Building from an Unsuspected Source

Fortunately, about this time there came to Kamloops another devoted soul, Mr. Mah Mow, who had been converted in the Nanaimo Mission, under the influence of Mr. Tom Chu Thom. He came to the dry belt in pursuit of health and opened up a little store. Like his teacher, he had been seized with the conviction of the truth and value of the Christian religion, and in his quiet and consistent way, by example as well as by precept, he began to influence other lives in the same direction. The Christian life had become a vital thing to "Jim Eberts," as he was affectionately known by the Canadians, and, while he kept a store as a means of support, the energies of his enfeebled life were all directed into the one channel of endeavour for the spiritual uplift of his people. The night school having grown until the little, uninviting quarters in which it had been carried on proved insufficient, Mah Mow offered a larger and more commodious room at the back of his store, which was readily accepted. Here for some time, under the direct supervision of the pastor, the school was conducted with success, until there arrived the Rev. R. B. Laidley, who also came in the pursuit of health. This mission afforded a congenial occupation for him and a grant was made for his support until he was sufficiently improved in health to take up the duties and responsibilities of the mission at Nicola, where he was afterwards stationed. In the meantime, Mah Mow continued to fail in health, but with no relinquishment of effort for his people or less devotion to the cause of his Master, whose spirit of service he had so successfully endeavoured to

emulate. Finally, as the inevitable approached, he sent for his pastor, requesting him to write down his last wishes in regard to his small possessions. It was found, to the astonishment of all, that he left his store and lot in Kamloops to the Missionary Society, as well as two other houses and lots in the city of Nanaimo. When Mr. Robson had finished writing, the hour was too late, and Mr. Mah was too weak to sign the improvised will in the presence of the necessary witnesses, so this matter was left until the morning, a somewhat unfortunate delay, inasmuch as in the morning his devoted soul had taken on the service of the skies. These unsigned papers were afterwards piloted successfully through the courts by a life-long friend of missions, R. W. Harris, K.C. The Kamloops property was exchanged for the Chinese mission of Kamloops, while the two houses and lots in Nanaimo have been sold and the proceeds invested in our mission property there. Two mission buildings, one at Kamloops and the other at Nanaimo, stand as significant monuments to the energy and devotion of Mah Mow. We think the heroic struggles of "Jim Eberts" are a satisfactory answer to the frequent question, "Do you think the Chinese converts are sincere?"

Another Convert Trained for Missionary Service Abroad

From that time until the present, but for minor interruptions, missionary work has been carried on in the city of Kamloops. In 1905, during the pastorate of the writer, under the direction of the Rev. Jas. Turner, then Superintendent of Oriental Missions, Mr. Lee Ga Hong, a Chinese worker and a convert of the Victoria mission,

was sent to Kamloops to take charge and organize on permanent lines. He took up the study of music in the parsonage and became quite proficient. He was devoted to the cause of the Chinese people, working in the night school, conducting a school for children and young men on the Sabbath, as well as keeping up the preaching services in the mission and on the street. He afterwards served for short terms of a year or more in Nanaimo and Victoria, and then, hearing a loud and insistent call to service among his own people in his native province, in spite of the pleadings of his people and those in authority in Canada, he returned to China in 1913, where he continues to serve with distinguished consecration and success. Recently we learned that he was seized by a robber band, spirited away many miles from his mission and kept in close captivity for a time, in the hope that money might be paid for his ransom. In the night he escaped from his captors, he avers, "in direct answer to prayer," and, after a long and hazardous journey, finally returned to his much loved work of preaching to his people. The Kamloops work has developed until the mission comprises more than half a dozen towns along the main line of the Canadian Pacific Railway from Ashcroft to Revelstoke and down the Okanagan Valley to Penticton. In the year 1916 the Missionary Society brought from the city of Canton a recent graduate from the Fatei Theological College, C. Y. Shiu. Mr. Shiu rendered valuable pioneer service as an evangelist for more than four years, working from Kamloops as a centre for two years and from Vernon the remaining two. On this extended mission there are over

two thousand Chinese people, who have an excellent opportunity of hearing the Gospel from our faithful and successful evangelist, Mr. F. T. Cheong, who came to us some eight years ago, himself also a former member and worker, like Lee Ga Hong, in the mission at Victoria.

Chow Jim Builds a Night School

In the year 1914 the author visited the old town of Ashcroft, the distributing point for the celebrated Cariboo, a town which boasted of the second largest Chinese community in the interior of British Columbia. The Chinese had lived in Ashcroft from the time of the gold rush, and since the excitement of the mines had died down, they had busied themselves with the cultivation of the soil in the valley of the Thompson and along the old Cariboo wagon road. The Chinese community lived in the east end of the town, huddled together like foreigners in a strange land, living in board houses and stores, for they did a considerable business among themselves, buildings which were strangers to paint or decoration of any kind. It was, however, on the highway of the old Cariboo stages and, more recently, of the automobiles which travel up and down the river road from this point.

Up to this time nothing had been done in a regular way by the Church for the enlightenment or evangelism of these Chinese. I had never visited Ashcroft before. I wandered for a little through the streets, after booking at one of the several hotels. I finally came upon a fairly intelligent-looking Chinese and opened conversation with him, in which I asked if there were any Christian

Chinese in Ashcroft. The answer came immediately in broken English, "Yes, one Chinese Christian here. I show you his place." Forthwith he led the way to a café in the midst of the Chinese community, entered the building and introduced me to Chow Jim, the proprietor, a handsome man about twenty-seven years of age, nearly six feet tall and weighing approximately two hundred pounds. Chow Jim extended his hand in real Canadian fashion and professed that he was glad to see me.

When asked if the Chinese community would appreciate anything in the nature of a school, Chow Jim replied, "Yes, they very need a school in this town. The Chinese young men do nothing but gamble, gamble all the time, spend all their money for nothing, and waste their time all winter." I suggested that teachers might be found if a place could be provided in which to hold a night school. The churches of the city were too far removed from the Chinese quarters to be used for this purpose. Chow Jim immediately took in the situation and replied, "If you find teachers, I make a place for the night school." I expressed surprise at his generous offer, but Chow Jim replied, "I have very good business in my café and I like to help the Chinese little bit. I have been baptized before, in Vancouver, by Mr. Turner, and I the only Christian in this town among the Chinese."

It was a very heartening experience to meet a man who for some years had maintained loyally his relation to Christ in a community where influences all pointed in an opposite direction.

Chow Jim asked me if I had had my dinner. I answered in the negative. He said, "Do you like

venison?" I replied that it was one of the delicacies that I seldom had an opportunity of enjoying in recent years. Chow Jim set to work forthwith, and in short order he put before me as fine a plate of fried venison as I had ever seen, with vegetables, a first-class dinner, for which he refused to accept any remuneration.

After a little further conversation, I set out to interview the local ministers of the place. I found one interested in the project and able to suggest a good lady who might be interested and head up the night-school work. I visited Mrs. Sutherland and found her quite ready and willing to undertake the work. By the time she and her staff were organized, Chow Jim, true to his offer, had erected a building on his own lot, had constructed tables and benches, had installed a stove and had everything in readiness for the opening of the school, all at his own expense and in a spirit which indicated that it was a great joy to him to do something in the interests of his fellows, as an indication of his continued loyalty to his Master.

Mission Work Extends into the Mountains

In the year 1917 it was decided to open up work in the Kootenay country, with headquarters in the city of Nelson, which had a Chinese community of five hundred. Mr. C. Y. Chow, a promising young man who had come to Canada at the request of the Christian Chinese of Vancouver to instruct their children in the English language, was chosen. Upon his arrival in Canada he had identified himself with the Chinese Mission, living in the dormitory, where he exercised a whole-

some influence upon the lives of the young men. He later became a local preacher and during the illness of two of our missionaries in succession, Mr. Ching Sui Tsuen and Mr. Fung Tat Kun, he was called upon to supply in this important mission. He did this with ability, and so commanded the respect of the young men and members of the mission that he was considered worthy and capable of further missionary service and was, accordingly, stationed at Nelson. He by no means betrayed the confidence reposed in him, for during three years he laboured with unremitting earnestness and devotion as he carried the Gospel to more than one thousand of his people throughout the Kootenay towns, all the way from Fernie, on the east, to Midway, on the west. After four years, Mr. Chow returned to China, at the expense of the Missionary Board, to complete his education in Union Theological College, Canton. He then returned to our Canadian work, better equipped for service and with a knowledge of Canadian conditions which will be an invaluable asset to successful missionary work in years to come. Mr. Chow was later moved to Cranbrook, where there were more Chinese families and more children with which to organize a Sunday school.

The number of Chinese in this district is not likely to increase. The population of mining towns repeatedly rises and falls, according to the activity or inactivity of the mines, and sometimes these towns are totally depleted but here and there areas of land are being converted into fruit and vegetable farms, on which the Chinese find some employment during the summer, returning to their winter quarters in the towns. The two largest

communities are at Nelson and Cranbrook, and in these two towns alone are found conditions which constitute a problem and furnish a task difficult enough not only for the missionary, but for the entire Canadian citizenship, which must sooner or later concern itself in these not inconsiderable portions of their populations.

In all this district, our pioneer missionary found only four Christians—one at Nelson, two at Trail and one at Grand Forks. He reported but seven families—one at Nelson and six at Cranbrook, with six children in the former place and twenty in the latter. The vast majority are men, who are separated from their families by the great Pacific. How much these people need the comfort and support of the Gospel of Christ, to say nothing of its greatly needed restraining influences upon life under such unnatural conditions! Several young men and children have since been baptized in the Kootenay towns, including the city of Trail, where numbers are successfully engaged in the café and laundry business.

The Chinese Erect a Building in Calgary

In Calgary, as in many other cities in the Dominion, the Chinese Christians, together with those who were sympathetic to Christianity, first organized themselves into what is known as the "Chinese Y.M.C.A." They were fortunate enough when times were good to collect sufficient money to undertake the erection of a fine brick building, containing a chapel, a gymnasium and a dormitory, convenient to "Chinatown." This building was mortgaged, but the debt has been gradually reduced year by year. The Christian churches of Calgary have been

sympathetic with this endeavour on the part of the Chinese to improve the condition of their people and have organized Bible classes for Chinese young men, with an aggregate attendance of sixty, in four different Sabbath schools. A Canadian Chinese Association was organized some years ago to promote the interests of this work in an inter-denominational way. In August, 1913, this association invited a young man by the name of Cheong Fei Tong, a member of our Victoria Chinese mission, to become their teacher and missionary. He had been converted in the Wesleyan mission of Canton and for a time studied theology with a view to missionary work. Coming to Canada in 1912, he was engaged to teach in the Chinese public school of Victoria, where he was employed until August, 1913. He continued to act as missionary in Calgary until September, 1915, when, owing to hard times, the local Chinese institution was unable to provide further for his salary. Being ambitious to learn, he attended Mount Royal College from September, 1915, to October, 1917, further qualifying himself for missionary service. He was then employed under the Missionary Board, with headquarters at Calgary, with instructions to visit all Chinese communities in Alberta regularly. He continued to maintain his connection with the "Y.M.C.A.," and has been instrumental in the conversion of a large number of young men, who have been baptized by the local pastors. At present, in Calgary, there are over seventy Chinese Christians and a total of one hundred and ten scattered throughout the province. Mr. Cheong had a wife and daughter in China, the latter being thirteen years of age, and whom

her father had not seen for upwards of eight years. It was his ambition to return to China for a visit and to bring his little family to Canada, with the intention of continuing permanently in our Canadian Chinese work. He had lost his only son at the hands of the robbers. The boy was shot to death when it was learned that Mrs. Cheong was unable to pay the ransom demanded. Mr. Cheong knew nothing of the tragedy until it was all over. The Board granted him six months' leave in which to go for his wife and daughter. Before going, he had succeeded in collecting about six thousand dollars, with which to reduce the mortgage on the Chinese building, this entire amount being subscribed by interested Chinese throughout the Prairie Provinces. While these local "Y.M.C.A." institutions serve a useful purpose in pioneer work, the time invariably comes when they should be identified with some Missionary Society, in order that by the connection there may be some guarantee of uniformity of action and continuity of service. It was further felt by many of our volunteer workers that the name is inappropriate, inasmuch as the institution bears no organic connection with the Canadian Y.M.C.A. Furthermore, each such organization, acting under its own authority, develops along different lines from others of the same name and is liable, as has happened in several cases, to resort to questionable methods of finance and practices incompatible with a Christian institution. Accordingly, the name has been changed to "Calgary Chinese Mission," a comprehensive one, well suited to the inter-denominational character of the workers interested.

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

There is in Calgary a population of eight hundred Chinese; in Edmonton, the next largest centre, over five hundred; and in other towns in Alberta, a total of seven hundred or eight hundred more.

How the Work Began in Edmonton

In the city of Edmonton, work was carried on for some time by the Methodist and Presbyterian churches, notably Westminster Church, which has had a successful Sunday study class among the Chinese for a number of years. These churches have rendered splendid service in carrying on night-school work, as well as in giving religious instruction to the young men, scores of whom have been baptized. Every indication would suggest that a permanent and successful Chinese mission has now been organized in the city of Edmonton. Rev. Ma Seung, for many years missionary under the Presbyterian Board, resided in the mission here for some time, giving wholesome leadership to the young men in the city and at the same time carrying the Gospel message to all Chinese communities in Alberta. Another year was spent in the same manner with headquarters at the Calgary mission. He made a careful survey of the entire province.

Rev. Leung Chuk Ping, for four years missionary in Saskatchewan, has been appointed to Edmonton. He is supported strongly by an association of workers from six or seven local churches, headed up at present by Mr. R. J. Gillis, who is untiring in his efforts to promote the work.

In Calgary, Mr. Cheong has been succeeded by Mr.

Yee Tong, one of the members in whom the mission became so interested that they financed him during a two-year term at the Union Theological College in Canton. He has recently been appointed United Church missionary for southern Alberta, with headquarters at Calgary. He also visits the Chinese of the Kootenay district, alternating with Mr. Cheong, of Kamloops.

The Saskatchewan Mission—The Fruit of a Missionary-Spirited Church

In the city of Moose Jaw, Zion Methodist Church, assisted by an annual grant from the Board of Missions, has carried on a very encouraging and successful work since the year 1911. In that year, the pastor, Rev. Dr. Salton, with a few members of his church, organized what was called the Moose Jaw Chinese Mission, and Mr. Yip Sam was appointed evangelist in charge.

Mr. Yip Sam had been converted in the Chinese Congregational Mission in the city of Boston just twenty years before, since which time he had zealously endeavoured to labour for his Master, both in the United States and in China, where he had been successful in leading a large number of his people to Christ. Since his appointment at Moose Jaw, he returned to China once for two years, returning in 1918, when he was appointed to the larger Saskatchewan Mission, with headquarters at Moose Jaw. Under this arrangement, he visited alternately all points north and south, including Saskatoon where a very encouraging mission had been established. At this point, in addition to regular services conducted by the Chinese with the assistance of volunteer

workers from the local Methodist churches, and especially the pastor of Wesley Church, a successful night school had been conducted with an average attendance of thirty, and the Young Men's Association, with a membership of seventy-four, seventeen of whom were baptized members of the Methodist Church. The General Board, in its 1919 session, constituted this a mission and authorized the appointment of a Chinese evangelist.

Throughout Saskatchewan, Mr. Yip reported a total population of over fifteen hundred Chinese, five hundred of whom are found in the city of Moose Jaw. Throughout the province, he reported sixty baptized Christians, with one hundred and fifty in attendance at Sabbath school, forty-two attending public schools, and one hundred and twenty members of the Young Men's Associations. In Moose Jaw itself, where Mr. Yip had proven a spiritual father to his boys, over twenty young men had been baptized. The local Canadian Y.M.C.A. was most helpful in the work of this mission, the secretary having regularly instructed a large class in gymnasium work for several years. He was so successful that one of the boys, Mr. Mak Wah, who showed particular ability in gymnasium work, has been thoroughly trained and qualified as a physical instructor. This young Chinese Christian returned in 1917 to China, at the expense of the Chinese and Canadian workers, and for some time carried on physical culture classes among young men and boys at Sun Wei.

The Leaven of the Kingdom

Two other young men, products of the Moose Jaw mission, are now in attendance at college in Battleford, and one of them purposes devoting his life to missionary work among his people. Another, Wong Ark by name, returned to China in 1917, where in his native town he opened up a Gospel hall and school for girls. He purposes raising money among the Christian Chinese with which to build a new church for this mission. Other boys, notably Jackson Chow, George Chow and Yet Chow, have also returned to China, where they are giving a good account of themselves in an endeavour to let their light shine in the dark places of their native districts in China. So, from this mission alone, more than a score of young men, who have learned the love of Christ, have scattered to various points in Canada and in China, where with commendable faithfulness they are endeavouring to lead others to Him who has transformed their lives.

The members of the mission have by no means been self-centred in their sympathies and activities. In addition to meeting the local expenses involved in the upkeep of their mission building, they have from time to time generously contributed to missionary enterprises in Canada and China, manifesting unusual interest in the organization of the Lord's Day Alliance work throughout Saskatchewan, and contributing to the Canadian Bible Society.

Since Mr. Yip's return to China through ill-health, Rev. Leung Chuk Ping has rendered four years of most faithful leadership in the Saskatchewan work. In 1927,

he was transferred to Edmonton, while Mr. Chow Ye Ching, upon returning from college in Canton, was appointed as his successor. Mr. Leung and Mr. Chow have visited Saskatoon, Regina and all other Saskatchewan towns where there are Chinese to be reached with their message. They have been warmly welcomed, especially by those in the more scattered, lonely places, where a visit from one of their own missionaries awakens visions of the homeland and cherished sentiments of former days.

The Winnipeg Mission

The city of Winnipeg, with a Chinese population varying from seven hundred to one thousand, has manifested a keen interest in the welfare of these people. About a dozen churches of various denominations maintained Chinese classes in their Sabbath schools for many years, these classes varying in numbers from a dozen to fifty, while Zion Church, in addition to this, maintained a Sunday-evening class of about forty pupils, as well as a night school during the week, with an attendance of from ten to thirty, varying according to the season of the year. The teachers of the various Sunday schools were formed, with the leading workers among the Chinese themselves, into an association which meets frequently to discuss the interests of the work from an inter-denominational point of view.

In Winnipeg, a nice bit of co-operation in mission work was maintained. The mission proper was manned by the Presbyterian Board, while the Methodist Board of Missions made a grant to cover the amount of rent

for the building. This relationship continued for nearly ten years. The present missionary is Rev. Ma Sheung, former missionary of the Chinese in Victoria and Cumberland, on Vancouver Island. During Mr. Ma's four-year term of service in Alberta and the Kootenays, elsewhere referred to, the Winnipeg mission was supplied by Rev. C. C. Shiu, whose brother served for eight years in the interior of British Columbia and in North Saskatchewan (Saskatoon). Mr. Shiu seriously attempted to introduce a Chinese Christian Association among the Chinese of Winnipeg but was only partially successful, the members clinging tenaciously to the old misnomer, the "Y.M.C.A.," in preference to an association avowedly related to the Christian Church. The outstanding feature of this institution is a clause which provides that any one becoming a member of the association must first be a member of some evangelical Church. Another commendable feature is that the work is not carried on under a name which does not represent its actual standing in the community. If the Chinese Christian Association could be adopted by all bodies of Chinese where association work is required, the advantage would be enormous, as membership in any local society might be accepted as membership in any or all of them, in which case there would be much less danger of losing the membership, both in the Association and in the Church, in their travels from place to place.

CHAPTER VI

Among the Chinese of Eastern Canada

[*The writer of this chapter, Rev. W. D. Noyes, D.D., is the son of a pioneer missionary who spent forty-eight years in South China. He opened up the field for the Presbyterian Church in the section from which practically all Chinese come who enter Canada. The writer himself was a missionary in South China for seventeen years and he has now spent eight years in Canada in a highly specialized work, at first for the Presbyterian Board of Home Missions, and since union, for the United Church, a work for which he is eminently qualified by birth, education and experience. He has consolidated the sporadic efforts of the Canadian churches, given valuable leadership to the volunteer workers from the Great Lakes to the Atlantic seaboard, and, by personal visitation on long extended trips, has brought encouragement and assistance to many of the Chinese people. One cannot question the sincerity of his sympathy for the people among whom he has lived so intimately for so many years. His familiarity with the Chinese language and his knowledge of the background of their life admits him into human relationships with them which are experienced by but few.*]

In the Mind of the Chinese in Canada

"ONE'S heart goes out to the café man, all alone, running his restaurant single-handed, who, because his business is poor, once in a while goes up into the mountains, trying to pan out some gold and to find

THE REV. W. D. NOYES, D.D.
Missionary at large to Orientals East of Great Lakes

CHINESE AT ALL NATIONS' PICNIC, WHITBY SUMMER SCHOOL, 1928

what he never found when he was a young man, hoping when his hair is streaked with grey that he may possess what will bring him leisure and comfort. Perhaps more pathetic than this is the picture of an old man, who had been a resident of Canada for forty-six years, sitting down to rest with his fishing-pole lying on the ground beside him. That day he had not even had a bite. A man in the evening of his days—in the land of privilege—but who had neither found material wealth nor the Christ who could bring him comfort and hope."

He takes us into the thought world of these strangers in our country and cites some of the problems which perplex them: "These men come from small villages, as a rule, and, though their educational advantages have been meagre, yet some of them have been in school in their homeland nine or ten years. Though they may read or speak English imperfectly, they are reading their own papers carefully, not thinking of China merely but of other countries also, and wondering why China has not always been accorded friendly treatment by countries that pride themselves on being Christian. They wonder about our laws. Why, for instance, in the same city at the present time, one man who murdered his half-brother is released, while four men are hanged and two are serving life sentences for the murder of the driver of a bank car! What answer would you give a Chinese who asks you why people criticize the Chinese for gambling, when race tracks, openly, and poker games, privately, are conducted? The Chinese farmer does not understand why the law commands him to leave his garden farms on Sunday, while his Canadian neighbour can work at his on

the same day. The difference between *vocation* and *avocation* is not clear in his mind. He finds it difficult to understand why other people coming to Canada can bring their wives with them, while the Chinese cannot. The other day, a café man asked why we objected to paternalism in the Chinese Government, but seemed to be keen about cities possessing their own water, light and heating plants? He wished to know why the Government should run the National Railroad? The language difficulty does much to keep us in ignorance as to what the Chinese are saying and thinking."

Capable of Canadianization

The author of this chapter believes that the Chinese are capable of Canadianization. "Many are of the opinion that the Chinese are unable to gain our viewpoint, understand us or our civilization. Chinese born in Canada, with equal opportunities, have done well in comparison with their schoolmates in their standing in class, as well as in other activities. Mr. Peter Ma, the son of our Chinese pastor in Winnipeg, not only stood well in his classes, but also won a gold medal in oratory, and in association with a Canadian fellow-student went on a summer campaign to present a Canadian appeal. The Canadian said, at the end of the three months, that he had never been associated with a man so congenial or so fine a comrade. Friends of Dr. Victoria Cheung throughout Canada will testify to her good classroom work and to her sweet Christian character. It is, after all, Christianity, and that alone, that can make the world kin."

The Complicated Social Organism of the Chinese

"The Chinese in Canada have a number of different organizations. There are the so-called clubs, where games of chance are played, where Chinese meet each other during their leisure moments. There are other organizations with more serious aims. These may be geographically considered, men from the same village, or group of villages, or the same districts or counties are organized. Then there are the clan halls. Each clan strong enough will have a community centre in a city, where all members are always welcome. Certain friendly clans may pool their interests and lessen expenses. For example, the Lees, the Wongs, the Lums, the Chius, etc., are grouped together, regardless of the particular village, city or county from which they come. Or, again, there are political organizations, the Conservatives, which include many of the older men, stronger in the West than in the East; the Nationalists—followers of Dr. Sun Yet Sen, or perhaps some less progressive leader—radical, with communistic tendencies, though of these there are few in Canada. The younger men in a given community are more likely to be Democratic, favouring what is best in Socialism, but not Bolshevistic nor Communistic. There are the Chinese Masons, a still more conservative and reactionary group than the Nationalists. They are apparently not quite so politically inclined, and in some of their rites seem to have something bordering on the religious. The Nationalists have almost made of their reverence of Dr. Sun a religion. In places, these last two organizations are at sword points,

in other places, men may belong to both at the same time. There is not the Tong organization as it exists in the United States. Sometimes the Nationalists have established schools and have endeavoured to serve their communities in other ways. One Chinese leader proudly said, some years ago, '*We* have suppressed gambling in Sudbury.' Libraries are established, classes are formed to study the national language of China, a China Association is formed to consider things of common interest to all or to settle disputes. Such an association will establish a school or hospital, at times, foster a community spirit and provide for cases of emergency and need."

The Generosity of the Chinese

"Chinese are very generous to appeals of need. Canadian Chinese raised one hundred and twenty-five thousand dollars, a few years ago, to establish an up-to-date high school or collegiate institute in Toishan City, China. Later, they contributed to similar schools in other cities. An appeal for the Canton Christian College of Canton and for the Baptist Academy met with favour. Hospital representatives have returned from Canada with aid to their establishments. Flood or Famine Relief appeals have met with a hearty response. Local appeals for Canadian institutions have been successfully presented to Chinese. Chinese are never a public charge; those out of employment do not come to the city for their dole. Several years ago, during the hard times, a Chinese was found starved to death in a deserted house. As a usual thing, this does not happen, because the

organizations mentioned above give relief to those in distress until they can finance themselves again. The hat is passed around for the man sent to the hospital who is out of funds. Travelling Chinese are often lodged and fed by perfect strangers, and missionaries among them have received the same hospitality."

The International Aspect

"Rev. W. M. B. Djang, who studied in Knox College for several years, after leaving Canada, on his passage for China by way of Great Britain, wrote in a very Occidental way to his friends in this Dominion: 'My experiences in Canada were both pleasant and profitable. I thought much of my Canadian friends and their country. I thought of them most when leaving, realizing that friends become dearer when threatened by parting. Though physically absent, I shall never be totally away from Canada. Even now, three thousand miles from the land of the Maple Leaf, I am constantly seeing in memory the people of that country. Much as I like things here, I see nothing in my dreams except China to which I am returning, and Canada from which I have just come. . . . In the future, I shall count on you to keep me informed as to interesting things in Canada—Varsity games, initiations, summer conferences, college parties, Young People's Societies, Temperance Rallies, Church Conferences, Union (Emmanuel) Theological College developments, etc. . . . Of course, you know what to tell.'

"Others returning to China, also take along with them impressions of Canada. Mr. Chan Yee Hei learned

railroading in the school of hard work, taught by that master Canadian railroad builder and operator, J. J. Hill. Mr. Chan was, while on this side, first a miner, second, a track labourer, then a contractor. He went back to China and built one of the first railroads, capitalized, surveyed, built and operated entirely by Chinese. He was up against great odds, but in China, as in this country, he made good.

"One of China's greatest educators to-day came over here as a labourer's son. He had to work long hours but he was determined to get an education. Dr. Fong Fou Sec is to-day one of China's great leaders. As Dr. G. H. Hinman, in an address at the National Council of the Congregational Churches in Omaha, said: 'It was among the Chinese Diaspora, the Chinese emigrants in every part of the world, that Dr. Sun Yet Sen carried on for years his struggle against foreign domination of China, Manchu usurpers and Western intruders. The patient, hard-working, economical Chinese in foreign countries —your laundryman, your cook, gardener or curio merchant—furnished a considerable part of the millions necessary to finance the Revolution of 1911. These Chinese provided more than money—they provided the dynamite of democratic ideals and the passion of the ghettos where they had been forced to live—don't be surprised if your former cook or laundryman turns up as a leader of the new China in Shanghai or Nanking. It is not difficult to explain why Canton, the home district of eight million Chinese emigrants, has been seething with modern ideas, nor why there should be a certain pre-

judice against foreigners on the part of those Chinese who have lived in the United States or Canada.'

"Mr. Ma Ying Pui some years ago went to Australia. While there, his attention was called to the department stores. He came back to China and started the Sincere Company, the T. Eaton Company of China, with large stores in Hong Kong, Canton and Shanghai.

"Such illustrations could be multiplied, but it is easily proved that the Chinese abroad are wide awake and that those returning to China are taking their part in the new day which has dawned—a new day in commerce, industry, finance, education, culture, religion. The average Canadian does not know what possibilities there are to aid or to mar the future of China by his attitude to her representatives who come to our shores."

The Sympathetic Attitude

"The Royal Ontario Museum in Toronto has on display at all times many beautiful things from China, mostly things of China's past, when she was, possibly, the most civilized country in the world. This has been done, in part, to promote good relations between Canada and China. Twice in the past seven years, the art gallery has borrowed some of China's ancient art, and each time had a China night, when the Chinese community has been cordially invited to see the pictures from their homeland. As many as three hundred have been present. Each time, some of the leading men of the province, including the Lieutenant-Governor, have made speeches to express the friendliness that exists in Canada

toward these men. Thus Toronto has tried in a unique way to fittingly express itself to its own Oriental community.

"Professional men of all kinds, business men, farmers and others have often shown kindness. In Smith's Falls, a Chinese café man became quite well acquainted with a farmer who often came to town. The café man wished to know how a Canadian farm was operated. He was invited to spend a night at the farmer's house, where he saw how the cows were fed and milked and other things were done. When the farmer came to the next 'Fair' with his family, the café man insisted on their being his guests for all meals while in town."

The Churches of Canada and the Chinese

"To reach fifty thousand Chinese, scattered as they are, is not an easy undertaking, especially when they shift so much from place to place. The Chinese have their own ideas as to religion. They may be ignorant of what Christianity really is, they may have the idea that it is antagonistic to all that the Chinese hold precious in the way of ethics or religion, they may feel it is a white man's religion not adapted to them, but, on the other hand, there are many who know better but who, for their own selfish interests, wish to keep Christian soul-winners at a distance. The difficulty of the work is not merely Canadian indifference but Chinese hostility. Oftentimes the worker is looked upon as more or less a meddler. Their own social, political, or other organizations, in addition to their daily toil, often leave them little time or little energy to come to church or to Sunday school.

"From Winnipeg to the Atlantic there are over fifty schools of various communions, which are attempting to teach English in order to teach Christianity. In such an aggregation of volunteers, there are bound to be persons of different temperament, difference of method and ability. Denominationalism causes some confusion, but when one takes the whole field into consideration, with all the circumstances involved, one wonders at the harmony that does exist.

"In cities where there are several Sunday schools, there has been organized what is called a Chinese Mission, composed of all the teachers and officers of these schools. The Toronto Chinese Mission, in recent years, had the largest membership. The Montreal Chinese Mission has until lately been largely of one denomination. The Ottawa Mission has had some very wide-awake, energetic members. Much has been accomplished in these three missions.

"The superintendents and teachers have not been content merely to meet the pupils on Sundays, but have called upon them at their places of business. When sick, especially in hospitals, visits are made and flowers are sent. In every way the attempt is made to bring a little sunshine into the pupils' lives. Often the superintendents help their pupils through hard places in business transactions or through legal troubles. The thought that runs through it all is to do Christian service to the least, it may be, of Christ's brethren. These men have a large part in the prayers of the workers.

"Of late, more responsibility in carrying on the work

has been placed on some of the older, more experienced, better trained, Chinese Christian men. In cases where this has been seriously undertaken, the co-operation has worked well.

"Some classes have social evenings, when the members and their friends meet in a more informal way. A number of the classes have an annual social, when there are recitations of Scripture, addresses, songs and hymns, and possibly the distribution of prizes for good attendance or for good work done.

"Boys' and girls' clubs are being organized, in connection with the schools in the larger centres—a work which has grown out of direct Sunday-school effort. In some instances, the children meet with other Canadian children attending church or junior congregation and Sunday school, also coming to their own Chinese classes.

"Beside the local missions, there is what is called the Eastern Canada Chinese Mission, which is the extension of the local units. Some fifty schools are found, more or less bound together in this larger group. The publicity committee of the Mission endeavours to keep the various schools in touch with one another by news letters now and then. Once a year, at Thanksgiving time, for three days, there is held a convention, at which outstanding speakers address the delegates. Problems of the work are considered, reports are given, and letters from various parts of the Dominion are read. All who are interested are welcome to attend these conventions. The attempt is made to induce the Chinese to take their full share of responsibility in leadership.

"In another form of the work, the Chinese have a large share in its direction. Men who have become Christians must of necessity do something to live. In the East, with the exception of the Chinese Churches in Montreal and Toronto, the Chinese unite with the regular Canadian churches. In these churches there is not a great deal for them to do. It is necessary for them to have some centre for recreation, for Bible study, for many of their services of worship. The following, quoted from the 1919 report of the Toronto Chinese Christian Association, now called an Institute, gives, in the words of the Chinese themselves, their object in the establishment of such an association: 'Our association is called Christian: it is different from all other (Chinese) organizations in that we have Christ as our standard. We make His ideals our ideals; we learn from Him His secret peace and joy; we try to imitate His meekness, gentleness, endurance, courage, faith, magnanimity, sincerity, sympathy and love; we find out from Him the source of His exhaustless strength for labour and service, for as Christians we must be able to say, "To live is Christ." We must try to see what Christ sees; we must measure with the scale of Christ; we must make it our standard of life to think on things that are true, honest, just, pure, good and virtuous, and strive to act accordingly. . . . The main objects of the Toronto Christian Association shall be: (1) To unite all the Christian Chinese in Canada. (2) To promote growth in Christian character. (3) To carry on aggressive Christian work, especially by and for the Chinese citizens.'

"This is the largest association of its kind and has a

property worth not far from forty thousand dollars. The funds were largely raised by the Chinese themselves. The subscriptions came from all parts of Canada. The Institute has a large auditorium, where regular Sunday and week-day services are held. When anniversary entertainments are given, the public is generally invited. Oftentimes it is necessary to hold these on two successive nights, one night in English, for the sake of Canadian friends; the next in Chinese, for those not conversant in English. In the Institute there is a reading-room, a reception room, two classrooms, two offices, a dormitory for members, and a guest room for passing friends.

"The Chinese school established by the Institute has over forty children, who are studying Chinese literature, history and composition, to enable those who return to China to take their place in the home land."

"What is true of Toronto's institution is more or less true of the others that have been established in other Canadian cities.

Brief Synopsis of Work Done by the Presbyterians Prior to Union

Work Here and There in Canada

"As early as 1887, the General Assembly of the Presbyterian Church was petitioned by British Columbia ministers and laymen to send missionaries to the Chinese, who were arriving in considerable numbers as railroad labourers, miners and saw-mill workers. Victoria was the centre of the Chinese population. An attempt was made to get a Canadian minister who would study the language. Before such a man was secured, local mis-

sionary committees of Presbytery undertook, with the aid of volunteer workers, the task of reaching the Chinese by teaching them English. This was much the same thing that was being done in Winnipeg, Toronto, Montreal and other places.

"In 1887 there was an estimated Chinese population of six thousand in the West, many of whom were working along the Canadian Pacific. These had come as far east as Winnipeg, so the General Assembly was memorialized by this Presbytery, as by Columbia Presbytery the year before, that a missionary be sent.

"St. Andrew's Church in Victoria started work with marked success. Churches in towns where Chinese resided were urged to undertake similar work to that being done in the east. The Foreign Mission Committee at the end of 1891 was able to secure the services of Rev. A. B. Winchester, of Berlin (Kitchener), Ontario. Mr. Winchester reached the field in March, 1892. His first efforts were to study conditions. He went to the United States, visiting San Francisco and other cities to study methods. It is interesting to note that the same year, Mr. Thomas Paton was secured to work farther east, in British Columbia. He found small groups of Chinese, ranging from ten to sixty, up in the mountain sections in mines, along the railroad or in lumber camps. These men were hard to reach. They were suspicious of all overtures because of the petty persecutions of individuals.

"On his return from the inspection of work in the United States, Mr. Winchester asked for a building in Victoria as a centre for the work. An evening school was opened. Mr. C. A. Colman, a former American Bible

Society man and later an employee of the American Presbyterian Mission in South China, assisted in this school. He could speak Cantonese. Owing to the annual trek to the canneries in large numbers, the work in the school and church was much interrupted.

"In 1894 the plan of gathering large crowds of Chinese in the Chinese theatre was tried. After a few services, this attempt was abandoned. Chinese were then invited to the Mission hall. There were fewer in attendance but better results. This year schools were reported in Vancouver, New Westminster, Union, Wellington and Nelson. The Young People's Societies of these cities provided the funds and the teachers for the maintenance of these schools.

"Efforts were also made to do personal work wherever possible. One incident indicates the difficulty of such work. The missionary, attempting to talk to a Chinese fellow traveller, was rebuffed. He persisted, however, and at last won the attention of the man and a long friendly conversation took place. As the two men were parting, the Chinese apologized to his Canadian friend as follows: 'We are often insulted, spoken to as children, or as less than human. We do not always know who may be speaking, so we are reticent and keep to ourselves. Forgive me for my rudeness. When you come to Vancouver, call on me at my store. I shall always be glad to see you.'

"The next year found Mr. Colman in Vancouver. Dr. J. C. Thomson, both a minister and a medical man, who had also seen service in South China, was asked to

take up work in the east, with Montreal as headquarters. The same year, a layman, Mr. James Thomson, was made superintendent in Winnipeg. Here thirty-five Chinese were in attendance at the Mission, and seven were communicants of Knox Church. This was the outgrowth of work carried on for nine or ten years. With a population of but fifty Chinese, this was remarkable.

"This same year, Mr. Winchester went to China to study the language. While there, he found Mr. Ng Mon Hing, a graduate of the Presbyterian Preachers' Training School, and a man of experience. Early in 1895, a call was extended and accepted. His contract called for preaching and teaching Chinese to the Canadian missionary. He visited schools and taught Chinese wherever possible. Evening classes were held in all the schools.

"In Union, Mr. L. W. Hall was placed in charge. He found the language almost an impossibility, but by his indefatigable service he broke down opposition. He was a good teacher and an earnest Christian man.

"It is probably not generally known that on D'Arcy Island, B.C., there is a small settlement of lepers. There were eight Chinese, to whom were given tracts and New Testaments. One of the men remarked: 'Teacher, I shall not be here next year when you come.' The missionary tried to tell him of a Saviour. His answer was, 'Teacher, I believe.' Another man, who professed to believe, when seen a year after, retracted, saying, 'I no longer believe. If Jesus has the power you say He has, He simply does not care for me.' Another year passed

and the dreaded disease had almost run its course. This time he spoke in penitence, 'I believe in Jesus as my Saviour.'

"With a missionary at the head in Montreal, things began to take on new life. There were fifteen schools in operation. Knox Church became the centre for regular services in Chinese. The detention sheds, the laundries, restaurants and stores were visited to secure recruits. The average attendance was three hundred and fifty-five. The missionary was gladly received because of valuable services rendered. A lodging-house was undertaken to give men a place in which to sleep and live under Christian auspices.

"Interest was aroused to establish a Mission in South China, starting at Macao, where Morrison landed in 1807. The pupils in the Sunday schools and the Woman's Missionary Society of Montreal, with the aid of others, supported Chinese workers in their own country. The Board of Foreign Missions took up the matter of a field in South China. Negotiations were begun with the American Presbyterian Board, which had mission stations in the section which the Canadian Church wished to take over. Later, this was very amicably arranged, the Canadian Church taking up the work at Macao. The South China work will not be discussed in any detail in this place, but it is interesting to note that the mission was established really as an off-shoot of the work among the Chinese in Canada.

"The hindrances mentioned in the report of 1807 are: 'The irrational prejudices, the public press, a Labour Union resolution, boycotting Orientals and those

who employ them, lying caricatures, the Provincial Legislature which can hardly pass a bill without an anti-Oriental clause, cases of brutality to the Chinese. All these have made the approach to the Chinese harder and have made it more difficult to secure workers in the schools and missions.' These are largely Pacific coast problems. A case of persecution of a Chinese by his fellow countrymen because he refused to contribute to a non-Christian funeral is recorded. In spite of these difficulties, eleven were received as members of the Church during the year. The average attendance at the classes in Vancouver numbered thirteen, those in Victoria, thirty.

"When the General Assembly met in Montreal in 1899, a special meeting of the Chinese was held, to which the commissioners were invited. Dr. Donald MacGillivray reported on the progress of the work in South China. Dr. Torrance, the Moderator, who had been in Canton, also spoke. Rev. W. C. Burns, who had been in Knox Church, had laboured faithfully in Canton, having gone there fifty years before. The meeting proved a great inspiration and left permanent impressions upon the Chinese community.

"Unlike the United States and other places in Canada, funerals in Montreal to this day are conducted in the Christian way, without the firecrackers, the street parade and the band music."

Reactionary Movements Among the Chinese

"This same year, 1899, there was organized in Canada, in keeping with the trend of events in China, the 'Emperor

Protective Society.' Combined with this movement, a strenuous effort was made to restore Confucianism and ancestral worship. The movement spread like wild-fire over the entire continent. On Sundays men assembled in large numbers in halls, theatres and other places, while even from the pulpits and platforms of some of our missions impassioned addresses were delivered, designed to arouse a spirit of loyalty to things Chinese, all in the guise of patriotism and religion. This movement seriously interfered with the work of missions and greatly lessened the attendance at all our services and schools.

"Mr. Winchester laboured energetically for nine years and then resigned to engage in pastoral work in the east. He maintained his interest in the Chinese, however, and in Toronto gave what assistance he could, especially helping in the examination of candidates for admission to church membership.

"In the year 1902, Rev. W. R. MacKay was sent to Macao to organize what was known for a number of years as 'The Macao Mission,' but now known as 'The South China Mission,' with headquarters at Kong Moon. Thus was realized the dream of the Chinese Christians in Eastern Canada, who could not be satisfied until some work, which would reach their parents and their friends, was organized in their homeland.

Action and Reaction

"In the year 1911, the Revolution broke out in China and for several years afterwards the work became more interesting and progressive. The Chinese every-

where were looking forward to greater and better things. The work in Canada spread most encouragingly. That same year, Mr. Ng Mon Hing was ordained, being the first Chinese minister in the Presbyterian Church in this country. No less than four hundred and fifty Chinese were attending Sunday-school classes that year in several Toronto churches. Nine were received into the Church and a Chinese Christian Association was organized in this city. The Chinese from the west coast by this time were moving eastward in large numbers, so that many attempts were made in various Ontario towns to relate the Chinese communities to the Sunday schools of the churches, especially those of Presbyterian and Methodist persuasion. In the city of Victoria, the revolutionary reform took hold on the ancient religious customs of the Chinese in the following manner: Prior to 1909, an object of interest to tourists in Victoria was the Joss House, in which was kept up at considerable cost the antiquated religious customs of the Chinese. By a vote of the Chinese, it was decided that thereafter no further tax could be levied upon the Chinese community for the support of this institution. It was left entirely optional to those who still wished to worship there. The priests were discharged and the services of a caretaker only retained. The following year, Rev. Robert Duncanson, who had returned from the Shek Kei Mission of South China, and had been appointed to the work in British Columbia, reported that he had received twenty-five by baptism into the Church. Street preaching was revived throughout Canada, the communions interested co-

operating in the fullest manner. In some places crowds numbering two and three hundred would assemble to listen to the Gospel message."

A Forward Step Taken

In the year 1920, to consolidate the work already well begun and carried on by Dr. Thomson in the east, Dr. Winchester, Mr. Duncanson, the Session of St. Andrew's Church, Vancouver, and others in the West, the Presbyterian Board of Foreign Missions appointed the Rev. W. D. Noyes to head up the work in Canada, with headquarters in Toronto. He was given a roving commission, not only covering the Maritime Provinces and the Central Provinces, but also Western Canada to the Pacific. With him were associated Rev. K. Y. Tang in Montreal, Rev. Ma T. K. Wou in Toronto, Rev. Ma Seung in Winnipeg, Rev. M. F. Leung in Victoria, and Rev. K. H. Yeung in Vancouver.

Dr. Noyes made a very careful survey of the work to which he was called, visiting almost every town and city throughout the Dominion, where there were Chinese communities. Conversing freely with the Chinese, he gathered some very interesting information regarding the social and business relations of the Chinese in this country. Speaking of the generosity of Chinese Christians, he has this to say: "Classes for years have contributed hundreds of dollars to carry on missionary work in China. In Toronto and Montreal over fifty thousand dollars have been raised for the institutes and missions there. Several years ago, Montreal, Calgary and Toronto each raised one thousand dollars as a scholarship

in Union Theological College in Canton. More recently, five hundred dollars was sent to the Home Board of the Church of Christ in China for their work. The year following, the sum was increased to a thousand. All these givings are in addition to sums subscribed for their own support, for famine relief, for Old Men's Homes and other Christian organizations in China."

Some of the stories Dr. Noyes tells are not lacking in human interest. During his survey of Saskatchewan, for instance, he learned of a Chinese, Wong by name, who had been convicted of murder and condemned to death. He protested his innocence and it was felt by some, including the chaplain of the penitentiary, that if the man could have explained the circumstances of his crime in the English language his penalty might have been reduced to that of imprisonment. The chaplain visited him often and, in the simplest possible English, paraphrased for him many portions of the Bible, including the twenty-third Psalm. The day before his execution, he visited him again, and asked him if there was any particular portion of God's Word that he would care to hear. His reply was: "Yes, read to me about the Shepherd Man."

From the vicinity of Ottawa comes the story of Mr. Mark Ying, a laundryman, who had been reached by the Christian Church in one of the Sunday schools of the city, and had become an earnest Christian. Wearying of his laundry, he rented a small farm just outside the city. His neighbours were more or less disturbed at his arrival, knowing nothing of his character, but soon discovered that he was a man of integrity and very anxious to learn

all about his new industry. An acquaintance was formed and he was sympathetically shown how to plow and cultivate the soil. He made good progress almost from the first. His Chinese instinct for garden farming resulted in the growth of fine cabbages, onions, beets and potatoes, for which he found ready sale through the assistance of his Chinese friends in the city. He proved to be a good neighbour as well as a good farmer, as the following incident will show: "One night there came a rap at his door. There stood a young mother, who asked him if he would go into the city to get a doctor for her baby with the croup. She could not leave and Mr. Mark was her nearest neighbour. He hitched up at once. The doctor came and relieved the child of its suffering. Later the woman heard a slight sound on the porch. It was a February night, and she was astonished to see her Chinese neighbour standing guard. When asked what he was doing, he replied, 'I thought you might need me again before morning and I wished to save you the trouble and the risk of going out again in the cold.' He was a father himself and was thinking about his own little ones, thousands of miles away in China."

Six or seven years ago, Dr. Noyes was called from Toronto to take part in a Chinese funeral service in North Bay, Ontario. George Young, the first Chinese boy born in Montreal, had gone to that town to open up a business in support of his widowed mother and her several children, four of whom were in China in schools and two in North Bay. George, by his integrity in business, became well known and highly respected in

the community. He had matriculated from the high school but was unable to continue his education because of domestic responsibilities. He attended, with other young men of his age, a Bible class conducted by the local minister.

One night robbers entered his place of business and, either because they were resisted or because they were unable to find as much money as they had expected, they shot the young proprietor. His mother was also wounded when she came to the rescue, but not seriously. The funeral was most impressive. The centre of the church was reserved for the Chinese friends, thirty of whom attended the service. The rest of the building was crowded with men and women from every station of life. Dr. Noyes addressed the Chinese in an endeavour to bring comfort to their hearts and relief to their distressed minds over the unfortunate affair. The local minister paid high tribute to the deceased, mentioning his honesty in business and his devotion in domestic affairs. The pall-bearers were stalwart young Canadians, fellow members from the Bible class. The high-school flag was flying at half mast. "Five hundred Canadians attended the funeral. Men with religion and men without religion were there. Thirty automobiles were required to carry to the cemetery those who wished to bid a last farewell. The mayor, after the funeral, went to comfort the bereaved mother and representatives of the Chinese community. He assured them that he was making every endeavour in his power to arrest the murderers and that he wished to serve them in any way he could. In his appeal for their confidence, he told them a little

story of personal experience. A few years before, in a business transaction, he found himself embarrassed because the Chinese, the other party to the contract, would not sign the document. He did not know what to do. At last the Chinese said: 'Mr. Ferguson, are you a Christian?' It came so suddenly, he said, that he was stunned. It was the first time in his life that he had to answer such a question in a business transaction. It required a careful reply, so he said: 'Charlie, I am trying to be.' The Chinese was satisfied and immediately responded: 'Then I sign.'"

The Staff of Chinese Missionaries of The United Church and Their Missions, in December, 1928

Rev. D. T. Lo—Victoria, B.C.
Rev. Y. T. Chan—Nanaimo and other Chinese communities on Vancouver Island.
Rev. Y. N. Kwan—Vancouver, B.C.
Rev. Fong Dickman—N. Westminster and Fraser Valley points.
Mr. F. T. Cheong—Kamloops, and all interior towns in British Columbia.
Mr. Yee Tong—Calgary, S. Alberta and E. Kootenay.
Rev. C. P. Leung—Edmonton and N. Alberta.
Mr. C. Y. Chow—Moose Jaw and Saskatchewan.
Rev. Ma Seung—Winnipeg and Manitoba.
Rev. C. H. Lum—Toronto.
Rev. C. C. Shiu—Hamilton and Western Ontario.
Rev. K. Y. Tang—Montreal and Ottawa.

Medical Missionaries

E. B. Gung, M.D.—Victoria, B.C.
P. Y. Chu, M.D.—Vancouver, B.C.
Rev. Ma T. K. Wou—*on furlough.*
Chow Ling—*at college.*

CHAPTER VII

Among the Japanese in British Columbia

THE JAPANESE being a high-spirited and self-respecting race, it is not surprising to learn that the first efforts put forth to evangelize them on the Pacific coast were by Japanese Christians themselves. Here and there, wherever colonies have been formed in cities, in fishing camps, or in agricultural districts, a few Christians in each community have almost invariably organized themselves into "Christian Endeavours" in an effort to evangelize the group. Remarkable examples of generosity will be cited in this respect, of men willing to labour by day in order to provide money with which to carry on Christian work by night. Again credit is due to the Japanese for loyalty to the "Mikado," their ruler, and devotion to "Nippon," their beloved country, so that it is not surprising to discover that when these energetic and enthusiastic people accept Christ as their Lord and Master in spiritual things, they manifest something of that same loyalty and devotion to Him. Many of our early converts possessed a real martyr spirit and were not only willing to suffer, but, like Paul, even gloried in their sufferings for the cause of Christ.

The First Work Centred in Vancouver

Among the first efforts put forth in behalf of the Japanese of British Columbia was a Japanese "Christian Endeavour" (*Kyorei-Kwai*), in Vancouver, in the later

eighties. An occasional visit was paid this little community by Mr. Kobayashi, a fellow student of the writer at Victoria College, and by Mr. Yoshioka, an evangelist of the Methodist Episcopal Church from the Pacific States, then labouring in the city of Seattle. In the year 1892, Mr. Masutaro Okamoto, whom we might fittingly describe as "The Apostle to the Japanese in British Columbia," was sent by the Japanese Christian Endeavour of Seattle to labour among his people engaged in the fisheries of the Skeena River. For three years or more he laboured diligently, travelling from point to point, teaching his fellow countrymen and exhorting them to "flee for refuge to the hope set before them in the Gospel." He laboured so arduously and endured such severe privations that his physical strength failed him and he fell a prey to tuberculosis. Nothing daunted, he continued his services in Vancouver, though urged strongly by his friends to rest. It was due to his energy that a Japanese hospital was established at the fishing town of Steveston, at the mouth of the Fraser River, where large numbers of Japanese have always been employed in the fishing industry. It was due to his efforts, also, that missions were planted at Union and Victoria. In all his labours, he was careful that "he might not be chargeable to any," and so diligently found employment for himself in wash-houses and cook-houses, as his necessities demanded. Continually failing in health, in 1895 he was strongly advised to return to Japan. This he at first refused to do, but continued his preaching until exhausted with the effort. In December he made ready to go, and as an evidence of the sincerity

of his labours and of his spirit of self-sacrifice, it was noted that he had nothing to take back with him to his mother-land save one extra coat. Bidding farewell on the steamer's deck to his children in the Gospel, he is said to have quoted the words of St. Paul to the Galatians, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by faith of the Son of God, who loved me, and gave himself for me." His final words to his people as his boat left the dock were, "Always in every difficulty look to the Cross."

Such an example of zeal and devotion could not but inspire others, and particularly those who were associated with him, with a determination to follow his example.

The Consolidation of the Work Among the Japanese. The Consul Lends a Hand

By the year 1896 the Japanese colonies had so grown that the Consul of that year, Mr. T. Nosse, interested in the well-being of his people, recognized the importance of services rendered in the interests of the spiritual life of his people. He had watched the efforts put forth by the Japanese themselves, especially in Vancouver, where Sunday services were conducted by volunteers and a night school had been carried on in a building at the corner of Abbott and Pender streets, the expenses of which were defrayed by the voluntary contributions of the people. Mr. Tamura, one of the leaders in this work, was encouraged to write a letter to Rev. Goro Kaburagi, M.A., in the employ of the Methodist Episcopal Church, at Columbus, Ohio, where he had been recently ordained

at the hands of Bishop Fowler. He had graduated from Northwestern University of Evanston, Ill., and was contemplating further study at Cambridge, when Mr. Tamura's letter arrived with an enclosure for his transportation and an earnest appeal that he should come at the call of his brethren to take up the work which had been initiated by Mr. Okamoto. He accepted the call and set out for his new field in the West. When he arrived he was profoundly affected by the condition of the people generally, and also by the scattered disciples of Christ who were as sheep without a shepherd. For a short time he carried on the work as it had been begun, without any affiliation with any Church or society, but, finding that the members were less able than willing to support him, and that both the nature of the work and the character of the field would soon inevitably necessitate a considerable expenditure of money, he finally decided to seek connection with some Church. With two other members, he interviewed the pastors of the local churches, including the pastor of the Methodist Church, who at that time was Rev. C. S. Eby, formerly one of our pioneer missionaries in Japan. Mr. Eby gave the deputation every encouragement and promised to write the General Board of Missions in regard to the matter. In a short time, a favourable reply was received and work was begun under the auspices of the Methodist Church. The missions which had been planted also at Steveston, Victoria and Cumberland, were immediately co-ordinated by Mr. Kaburagi, who had been appointed by the Board as superintendent.

Some Notable Converts

One of Mr. Kaburagi's early converts was Mr. Nizzo Suruda, an employee of the consul in Vancouver. He accompanied Mr. Nosse to his consulate in Chicago, in 1897, the consul promising to give him an education after a certain number of years of service. He finally attained his ambition, obtaining his Master of Arts degree from Yale University, and returned to Vancouver about 1908. He entered energetically into Christian activities, and while acting as interpreter in the city, he served as superintendent of the Sabbath school and as a local preacher in the Japanese Mission. He afterwards took up the study of law, having an ambition to serve his countrymen as a Christian lawyer in Vancouver. Failing in health, possibly from over-work and study, he returned to Japan in 1915, where he is now engaged as a teacher of English in the Middle School.

Mr. Magoichi Ozawa, now Rev. A. M. Ozawa, was also converted in our Vancouver Mission. He was greatly helped in his early Christian life by Miss S. E. Morden, who, in the year 1899 and for seven succeeding years, taught night school and worked among the Japanese. Mr. Ozawa went to Victoria College, Toronto, for study, and was later ordained to the Christian ministry, afterwards serving the Church for many years at Victoria and New Westminster.

Three Doctors from One Sunday-school Class

A Canadian worker who deserves great credit for her services in the Vancouver Mission is Miss Gertrude Copeland, who at the early age of fourteen began teach-

ing in the night school and working in the Sunday school. Her first ambition was to serve in Japan, but failing in that, she gave herself most devotedly to missionary work in Canada. Three classmates, Tomekichi Yokoyama, Kotoku Imachi and K. Shimotakahara, who were led to Christ after coming to Vancouver, were very largely the product of her earnest endeavours. The third of this trio of Japanese lads is now a practicing physician in the city of Vancouver, where he applies his healing art to a large number of people, at the same time continuing to be a tower of strength in the work of the same mission in which earlier in life he was inspired to serve.

The achievements of this young man should prove an inspiration to the youth of Canada. Studying in the night school, he caught a vision of future usefulness among his countrymen. Doubling his efforts to maintain himself, he continued his studies in the public school and through the high school. His holidays were entirely spent in work which enabled him to acquire sufficient money to further support himself in an endeavour after higher education. He proceeded to Columbian Methodist College, at New Westminster, where he succeeded in passing his matriculation examination. He then proceeded to Chicago University, where he studied medicine, still supporting himself by service in Chicago homes. Completing his medical education, he passed the State Board examinations until he was qualified to practice in almost any State in the union, but he was not to be tempted thither by the call of any opening which presented itself, for all through the years the needs of his

fellow countrymen in Canada, from whose ranks he had risen, still tugged at his heart, so back to Canada he came. Immediately upon his return, he took up quarters again in the dormitory of the Japanese Mission and re-established himself in the work of the Church, just as he had been prior to leaving for Columbian College. He superintended the Sabbath school and promoted in every possible way the work of the mission among his people. He succeeded in passing the local medical council and opened up a practice, chiefly among the Japanese, at the corner of Main and Powell streets. He married Miss Kusama, a Bible-woman in the employ of the Woman's Missionary Society, who had proven her sterling worth as a worker and her genuine Christian character in a very successful service of several years. In his selection of a life partner, again he showed rare judgment, inasmuch as Mrs. Shimotakahara is not only a great force in the work of the mission, but also a sympathetic helper in much of the charity work which is carried on by the doctor himself in his practice. He is a splendid example of professional life in which religion is not divorced from every-day service. A high standard of ethics is maintained throughout his practice and much time is spent in his laboratory, with microscope in hand, in an earnest and scientific endeavour to really discover the origin of the ailments of his patients. His thoroughness in this connection has brought him patients from all the nationalities of the cosmopolitan population of Vancouver.

Of his two classmates in the night school, Tomekichi

Yokoyama afterwards became a Doctor of Philosophy of Johns Hopkins University, and the other, Kotoku Imachi, a very brilliant student, a Doctor of Literature of Michigan University. Thus three inconspicuous Japanese lads in the mission night school, by the sympathetic assistance of an unselfish volunteer worker, received such encouragement and inspiration that they all became distinguished in professional and educational life, one a Doctor of Medicine, another a Doctor of Philosophy, and the third a Doctor of Literature. Further comment on the importance of mission work and the necessity of endeavouring to Canadianize and Christianize the Japanese people seems unnecessary. To those who are unable, like Miss Copeland and other faithful workers, to go to the foreign field for service, what better opportunity could be desired than to consecrate one's life to such work in our own land?

Another convert deserving of special mention in connection with our Vancouver Mission is Miss Chitose Uchida. Her case differs from all the others, inasmuch as she early began her studies in the Canadian public school. Doubtless many Japanese boys and girls of the present generation will follow the same path. The sooner education is fully given to the Japanese in the English language and in the Canadian public schools, the better for all concerned. Nothing else can take the place of this agency in the evolution of the foreigner. Miss Uchida was thoroughly Canadianized in the process of her education. She then passed through high school and the British Columbia University, graduating with

the first class from that institution, and the only Japanese in the class. For years she has been engaged in the teaching profession in Alberta.

Mr. Kaburagi was succeeded in Vancouver by Mr. Z. Ono as pastor in 1907. He proved a very successful worker among the young people. During his short pastorate, many were added to the Church, and he is lovingly and affectionately remembered by the present members. Mr. Ono has since been chaplain of Kwansei Methodist College, at Kobe, Japan, where he has exercised a fine influence upon the young men of that institution.

A Succession of Pastors and an Expanding Work

From 1908 to 1915, Rev. K. Kanazawa was the pastor in charge. He proved a very faithful worker, a dignified Christian gentleman, and was very highly respected by his people. The first year of his pastorate, the present mission building on the corner of Jackson Avenue and Powell Street was erected—a marked advance in the progress of the work. Mr. Kanazawa returned to Japan after his seven years of consistent service and again entered the active ministry of the Japan Methodist Church. He was succeeded by Rev. Fumio Matsunaga, a fearless and able minister of the Gospel, and also a writer of unusual ability. After three years, he left the Vancouver work to edit the *Toko* (*Eastern Light*), in the city of New York, a Japanese journal which wields great influence among his countrymen on this continent. The work was then taken up by the Rev. Yoshimitzu Akagawa, a graduate of Aoyama Methodist Theological College, in

Tokyo, and a post-graduate student for two years in Victoria University, Toronto. He has laboured for over eighteen years in Canada, serving most acceptably in New Westminster and Sapperton.

A long-felt need in the work in Vancouver had been that of a gymnasium and social centre for young men. Mr. Akagawa threw himself enthusiastically into this project, and in one year succeeded in raising twelve thousand dollars in subscriptions among his people. This, together with a similar amount from the General Board of Missions, and two thousand dollars from the Woman's Missionary Society, made it possible to provide an institution which has added greatly to the effectiveness of the mission.

The urgent need for a social centre, where entertainment and instruction can be continually maintained for the physical, mental and moral benefit of the youth of the community, must be evident to even a casual observer. Heretofore, the prevailing attractions have been the pool-room and gambling-table. The Japanese being extremely fond of physical exercise and also of the bath, which, in their own country, is always accessible, it was suggested that here was a unique opportunity for the Church—the building of a gymnasium and a social hall. The Church would at once gain the respect and esteem of the people in thus providing the very attractions and advantages which other institutions and prevailing social customs, with their race distinctions, denied them. It was inspiring to think of the influence which such an institution would have upon the hundreds of young men who daily sauntered about the streets or

JAPANESE PICNIC, OCEAN FALLS, B.C.
At which a preaching service was held

MR. KOBAYASHI AND FAMILY, OKANAGAN CENTRE, B.C.
This home is always open to our missionaries

HOME OF SUCCESSFUL JAPANESE FRUIT GROWER, OKANAGAN LAKE, B.C.

loafed about the pool-rooms—drifting, drifting, not because they were inherently, or even intentionally bad, but because environment led that way and because no one seemed to care enough for their well-being to provide counter-attractions and influences of a helpful and ennobling character. Christianity at last would be able to demonstrate in a practical manner her interest and concern in the all-round betterment of the community. The Christian Church and her missionaries should, henceforth, be able, not only to preach, but also to practice the golden rule, to demonstrate that they, too, "came not to be ministered unto, but to minister."

As the Christian mission is the one outstanding agency which helps the young life to think along clean, inspiring lines, the gymnasium venture has not been allowed to interfere with its regular activities. At the present time a night school is maintained, with an average attendance of over eighty young men, some of whom are only beginners in the study of the English language, while others have reached the standing of the higher grades in the public school. The spirit of these young men is most commendable. The principal of the school, usually a former night-school pupil, is chosen because of his gifts for leadership. He is expected to carry into his work an intensity of spirit which will inspire all the young men of the school. Studies are carried on for five nights of the week, and each night, in the middle of the study, time is taken by the principal for an earnest exhortation along moral and religious lines. Volunteer Canadian workers from the churches of the city complete the staff, and the atmosphere

which these earnest young men and women take with them into the school makes a lasting impression upon the pupils, actions speaking louder than words and the living examples of Christianity making deeper impressions than mere professions of faith. It is worthy of note that Mr. Shimizu, one of the former night-school principals, under the influence of the great Forward Movement of the churches, definitely volunteered for active service in the Church and, having since graduated from the University of British Columbia (B.A.) and from Harvard University (M.A.), has been ordained by the British Columbia Conference of The United Church and appointed to the Vancouver Mission. His sincerity is beyond question, for all through the strenuous years of study he has maintained the liveliest interest in the spiritual welfare of his people.

To complete the succession of ministers at this mission, it must be recorded that after Mr. Akagawa had served eight years and was again called to his former charge at Sapperton, the Rev. Y. Yoshioka was removed from Steveston, after two years' service, and appointed to Vancouver. Mr. Yoshioka had been selected by the authorities in Japan to pursue a scholarship at Victoria College in Divinity, and when he left for Toronto, after two years of most faithful and efficient service, the unanimous request of the members was that Mr. Shimizu should succeed him.

Provision Made for the Women and Children

No account of this mission would be complete without a reference to the work of the Woman's Missionary

Society among the children, and not merely to the children of our members. Many of them come from the homes of non-Christian people, some indeed from Buddhist families who have little regard for the Christian religion, but who, at the same time, have recognized the value of the discipline and Christian culture which is given in our kindergartens. The mission, therefore, boasts of one of the finest kindergartens in Western Canada, and in the new building, above referred to, additional accommodation is provided for this very purpose, two large kindergarten rooms being now connected by a corridor from one building to the other.

This fine piece of constructive service, carried on for many years by a most capable staff, has been extended to almost every field occupied and has proven to be one of our most fruitful evangelizing agencies.

Four years ago, an Anglo-Japanese school was organized, and Rev. and Mrs. Kaburagi appointed for the teaching of domestic science, hygiene and English to Japanese women, especially those of recent arrival to this country. This work was carried on in a small building on the mission premises, which later was demolished to make room for the present gymnasium building. In the new building there is also a modern kitchen, with full equipment, in which the Woman's Missionary Society workers continue to carry on domestic science instructions and practical work among women.

An excellent Sunday school, with Tuxis and C.G.I.T. groups, is maintained in connection with the mission. Public services of worship are held with a good attendance and keen interest. The membership of the mission

now numbers over two hundred. In addition to the twelve thousand dollars raised for the gymnasium building, the membership contributes annually generous amounts to the pastor's salary and the Missionary and Maintenance Fund. They also contributed fifteen hundred dollars to the Forward Movement of the Methodist Church and have always shown a willingness to support all the interests of the Canadian Church. A handful of members in the Fairview district recently collected the sum of two thousand dollars towards the erection of a chapel and kindergarten building for their community.

The Printing Press Called into Service

Successive pastors in Vancouver have published a monthly paper, called *The Northern Light*, which has been self-supporting from its inception, and which is circulated widely among all Japanese in Canada, carrying not only news of the work in this largest centre, but imparting religious instruction in sermon and story in their own language, far and near. The lonely fisherman and the isolated farmer, the worker in mine, in saw-mill and paper-mill, are thus brought face to face with the call and challenge of the Christian Church.

The Leaven of the Kingdom

Religious work among the Japanese in Victoria originated, as in Vancouver, with the Japanese people themselves, the believers uniting in an effort to Christianize their own community and fortify each other against the new temptations and allurements which were prevalent in their social life. Early in the nineties, a group of earnest men met together on two or three

occasions to discuss these serious problems. In a room in a Japanese boarding-house on Chatham Street, they met for prayer and counsel. They resolved that something of an earnest and aggressive character must be done to stem the tide of evil influences which had beset their people in this, their new home. Without any assistance from others, they finally decided to open a mission on the corner of Blanchard and Johnson streets, in the building which still stands and is now occupied as a Chinese laundry. A night school was organized for instruction in the English language by those who knew something of that language themselves and who had also learned something of the spiritual power of the Christian faith. Little by little, influences of a religious character were brought to bear upon the young men by these volunteer workers. In the year 1894, Mr. Hirowo Saijo volunteered most unselfishly to devote himself to this spiritual and religious work among his people, depending for support of the enterprise solely upon his own earnings and the free-will contributions of his Japanese friends. His efforts were attended with success and he so enjoyed the service that he resolved to make this his life's work. In 1897 he left Victoria to study theology in the United States. This pioneer worker among the Japanese of Victoria afterwards returned to Japan, where he served the Church in many important places, including the flourishing city of Kobe.

International Reactions

After Mr. Saijo left Victoria, the society having grown into such importance as to suggest a permanent

leader, Mr. Koichi Ichu was sent there by Mr. Kaburagi, the members promising to liberally support the mission by free-will offerings. Let us turn aside for a moment to review the life of this remarkable young man, in order that we may better appreciate his work. Mr. Ichu was born near Kanazawa, in Japan, in the year 1875, of devout Buddhist parentage. Early in life, he sought employment with English-speaking people, and, by good fortune rather than design, he was for three years engaged in a Christian home in the city of Kobe, where, he says, he received impressions concerning Christianity which afterwards deepened into conviction. He migrated to Canada in 1892, but he never forgot the quiet, helpful influence of that Kobe Christian home. The religion of those genuine people proved to be the leaven which found a sphere of influence in the heart and life of young Ichu. Coming to Vancouver, he was employed in a store in the Japanese portion of the city, where he passed through a very unusual and unique religious experience. Prior to this, it is said that he was of a proud temperament and rather unpopular among his people. One day, when reading his Bible, which had become the habit of his life, he was profoundly convicted of his sinful disposition. He resolved to leave the store for a time and to find some secluded spot where the great question which now dominated his mind might once and forever be settled. He went away to Port Moody, several miles distant, to spend a week, if need be, in the solitude of the woods, in prayer and the further study of his Bible. Here he continued for days, in quiet contemplation and in communion with God, until he finally returned to the

city a transformed man. The change in his temperament was apparent to every one. Mr. Okamoto quickly realized his opportunity and gave such leadership and counsel that Mr. Ichu was led to devote himself to the work of evangelizing his people. In January, 1895, he left the store and entered fully into missionary work, not, assuredly, for what he could gain in a material way, for he persistently refused to accept any remuneration for his services. Having now become as humble and gentle as heretofore he had been proud and haughty, he greatly endeared himself to the people. During the fishing season, he became an invaluable addition to the hospital staff in Steveston, and so faithful and untiring was he in his efforts that at times only by compulsion from the doctor in charge would he rest from incessant toil.

As stated above, he was sent to Victoria in 1897, to succeed Mr. Saijo, and even then, though regularly appointed by the Methodist Church, he firmly declined all offers of financial support. "No," he said, "if I take money, Japanese boys may say I work for money, but I want to lead them to the Lord Jesus Christ." Like Mr. Okamoto, his spiritual adviser, he evidently had determined to support himself with his own hands, so he cooked and washed during the day in a local Japanese boarding-house for his material support. He continued in charge of the Victoria Mission until January, 1900, when, through the proffered assistance of a Christian man in England, who, through the Rev. A. E. Green, had heard of and appreciated the earnestness of this young worker, he was able to return to Japan and to

further prepare himself for the Christian ministry in Aoyama Theological College in Tokyo.

Concerning his departure from the city of Victoria, it is said, in a letter written to the *Western Recorder*, by Rev. W. H. Barraclough, B.A., that "Mr. Ichu had so won the affections of the Christian people of the city that they bade him a very affectionate farewell and many prayers followed him, as he returned to the motherland, that he might find favour in the sight of his people in the service there and be the means of leading many of them to the One who had so completely saved him from sin and transformed his life." These prayers were evidently answered, for we learn that he afterward proved to be a very successful evangelist, in which capacity he laboured in Japan for many years.

We later learned that Mr. Ichu, on account of his great influence with the masses, met with considerable persecution at the hands of pagan priests, who were jealous of his successes. Like Paul, he gloried in his afflictions and persisted in his earnest efforts to reclaim men from sin and superstition. He was finally assaulted, unmercifully beaten and thrown into a stream. From this he was helped out by a passerby, a good Samaritan, who took him to his home and ministered to him. Reconciled to suffer for Christ's sake, he refused to take action against his persecutors, choosing, rather, like the great apostle, "to forget the things which were behind and to press toward the mark of the prize of his high calling of God in Christ Jesus." This prize he attained, for, as a result of the exposure, tuberculosis claimed him for a victim. He passed away among his own people in the

year 1906, leaving full assurance, not only to those who knew him in the Gospel, but to those who were strangers to grace, that the truth, which he had preached so fervently, was able, not only to inspire and encourage the Christian soldier for all the battles of life, but also to thoroughly prepare him and enhearten him for the last final conflict when earth recedes from mortal vision and the gates of heaven draw near. It is said that many who witnessed his victorious and triumphant death were so impressed that they themselves embraced his faith, and that in the last days of his life he won more converts than he had done all through his years of service.

In the year 1902 Ukichi Oyama, who had rendered excellent service in connection with the Steveston work and particularly in the hospital, was sent by Mr. Kaburagi to continue the work in Victoria. The number of Japanese at this point has never been large, but, owing to the fact that this is their landing-place and clearing-house for Canada, it has always been regarded as an important and strategic missionary field. To an energetic, capable, missionary worker, many opportunities are given at this point to extend sympathy and assistance at times when they are most needed and appreciated. To meet the steamers when they arrive, to give advice to those who for the first time have stepped on foreign soil, and to speak a few tactful words of testimony concerning the Christian religion, constitute some of the enviable opportunities which are afforded the Victoria missionary. Mr. Oyama carried on his work until the year 1906, at the same time giving more or less attention and oversight to the work which he and Mr. Tajima had so

heroically inaugurated in the mining camps of Cumberland.

From the year 1908 to 1910, Mr. P. E. Kuwabara was in charge of this mission and Mr. A. Kato from 1911 to 1914. These continued the work of their predecessors in a most faithful and capable manner, emphasizing, especially, the importance of the night school and the Sunday school of the mission, lending whatever assistance they could to the work carried on in the Oriental Home and School near-by.

A Conversion that was Entirely Different

In the year 1914 Arthur M. Ozawa was called to Victoria mission from the work of the Methodist Church in Japan. He had come to Canada as a boy from a Buddhist home, in which faith he had been reared most devoutly. Fortunately for young Ozawa, shortly after his arrival, he found himself in the dormitory of the Japanese Mission in Powell Street. The change in his religious belief dates from that time, and, as it is rather unique, we shall permit him to describe it in his own words: "I attended the English night school and religious services of the mission by reason, I should say, of necessity and circumstance, rather than from personal conviction, but Providence works mysteriously. Without much consciousness of its operation, I was brought step by step to the knowledge of the Christian's God and of salvation in Jesus Christ. One day, more than twenty years ago, I knelt, in company with half a dozen other young men, before the altar and received baptism. From Buddhism to Christianity! Do you appreciate the

spiritual significance of the faith transition? At the moment of the baptism, I really thought that I was forsaken by Buddha, and yet, on the other hand, I was not absolutely certain, as I now am, of my salvation by my new God and Saviour. Oh, the loneliness of soul! I thought then that it was a very unsafe policy to forsake Buddha all at once, at least until I became very certain of my salvation in Christ. Hence, I worshipped Buddha in the morning and Christ in the evening; which order, however, I afterward reversed to Christ in the morning and Buddha in the evening, relegating to Christ the higher honour of the morning worship. But this state of religious dilemma, by its very nature, could not continue very long. With deepened knowledge of Christian salvation and increasing faith in Christ, there came a day, or I should say a moment—a vital moment, which determined my future welfare and eternal destiny, when I once and forever forsook Buddha, who had been for these long years my saviour and guardian, and gave myself unreservedly up to Christ, accepting Him as my personal Saviour and Lord and Him enthroned. Buddha has disappeared from my religious horizon as the moon before the sun. Many years have come and gone since that day, but not for a moment do I feel sorry for my conversion, neither has Christ disappointed me, no, not once. As long as I live, yes, unto eternity, I shall be His." Two years after this, he found his way to the city of Toronto, and in the home of Rev. Dr. and Mrs. F. C. Stephenson, who have provided a home and guardianship for many young men, under similar circumstances, he was afforded further opportunity

to become established in the Christian faith. While here, he studied at Victoria University as a preparation to the active ministry of the Church. After two or three years of study, he returned to Japan, serving there as an evangelist for a term of eight years, when he was called to our mission in Victoria. Into this work he threw himself most energetically and while not neglecting school work, laid particular emphasis, naturally, upon evangelism, endeavouring to bring his countrymen into the same happy relationship which he had found in his new faith. In this work he proved successful and, during his pastorate of more than four years on this mission, he led scores of Japanese to Christ, some of whom still remain actively identified with the work of the mission, while others have scattered to other cities in Canada and the United States. Mr. Ozawa consolidated the work on the island in the year 1916, making regular trips to Cumberland and intervening points.

Another Missionary Becomes Editor

In the year 1918 Mr. Ozawa was succeeded by Rev. Sadao Nakanishi, who had some eight years' experience in the United States. He immediately took up the work of this extensive field with energy and enthusiasm, and, in addition, succeeded in publishing a monthly paper, in Japanese character, called the *Michigusa* (*Wayside Grass*), which he found very useful, not only in keeping members of his scattered mission informed regarding the activities of the work, but also in giving religious instruction to others in accessible points not reached by his monthly trip to Cumberland and the

larger intervening centres. This paper, continued by his successor, Rev. Yutaka Ogura, since 1924, has also been found a useful medium for conveying information to new arrivals from Japan. In its pages, too, these strangers frequently receive their first message concerning the Christian religion. It is hard to estimate the amount of good which may be accomplished in this way when the stranger is unusually susceptible to friendly approach, after his long voyage on the sea.

The mission building in Victoria is situated on Pandora Avenue, near Quadra Street, two doors from the Metropolitan Church, the members of which have always shown a great interest in the work, by supplying night school workers and Sabbath school teachers. The building was originally the home of one of Victoria's well-to-do citizens and affords ample accommodation for the pastor and his family. Two large rooms, thrown into one by means of a broad archway, constitute the chapel, while other large rooms are used for night-school purposes. The workers of the Oriental Home maintain a lively interest in the mission and continue to render invaluable assistance in the Sabbath school, while the missionary in charge gives religious instruction in their own language to the Japanese inmates of the home. The membership of the mission is reported as forty-two, but the importance of the work, as above indicated, is altogether disproportionate, both to the membership of the mission and to the population of Japanese in the city. During the year 1917-8, they contributed three hundred and fifty dollars to the pastor's salary and three hundred dollars to the Missionary and Maintenance Fund, in

addition to contributions covering the running expenses of the mission, the cost of the publication of their paper, and eighty dollars for alterations and repairs to the building. Mr. Ogura has been most successful in establishing the work on Vancouver Island on a better financial basis, while at the same time he has not neglected the spiritual interests of his people.

Missionary Activities Among the Fisher-Folk

Chronologically, the second mission to be established was in the fishing town of Steveston, conveniently near the salmon canneries of the Fraser River, where large numbers of Japanese find employment. In addition to its convenience to the fishing, it affords housing advantages not to be found in the city of Vancouver, some twenty or twenty-five miles away. Perhaps for this latter reason, chiefly, a considerable population of Japanese, numbering sometimes as many as two thousand, have resided continuously in Steveston. Mr. Okamoto, anxious to minister to the most needy members of his race, soon found his way to Steveston. Almost immediately, he decided that the most advantageous method of service for this community must provide, among other things, for medical attendance upon the fishermen who were often laid aside by illness caused from exposure and occasionally by an epidemic of typhoid, a result of the insanitary conditions of the place.

A Hospital Venture

Some spasmodic efforts had been made to present the claims of the Christian religion to this settlement, but without success, as these people were by tradition and

descent fisher-folk, who perhaps could not be appealed to, in the first instance, on the same higher ethical and moral grounds as has been successful in introducing Christianity to other Japanese colonies. A fellow worker, speaking of the situation at Steveston, wrote, "Okamoto San thought that he must show God's love first, and that possibly the best way to illustrate the divine love was by building a hospital." This was accomplished in July, 1898, through the generosity of the Japanese fishermen themselves, who readily saw the advantage which would accrue from such an institution. The hospital completed, amateur nurses were appointed and such medical assistance secured as was available. It was not long before this new departure in missionary service was supplying a great need, and scores of afflicted fishermen were given an exhibition of unselfish service and Christian concern in their well-being.

The first missionary worker to be regularly appointed to Steveston was Mr. Ukichi Oyama, a layman with strength of both body and character. This was in 1897. Later, during an epidemic of typhoid, the hospital ministered to no less than fifty patients, at a time when the staff was divided into day and night nurses and contrivances of various kinds were made to serve the purpose for which modern conveniences are used to-day. Evidently the mission made a substantial contribution to the social well-being of those people, nor was the claim of religion neglected. Meetings were held on the Sabbath, and prayers were conducted both morning and evening. It was at this time that R. W. Large, M.D., arrived as a medical missionary on the Pacific coast, sup-

ported by the General Board, on his way to his life's service among the Indians of the north. The hospital being carried on under the direction and management of the Church, Dr. Large was asked to lend a hand in organizing and consolidating the work which had been so courageously begun. He rendered invaluable service in 1898 and 1899, during the fishing season, and left the institution an efficient missionary agency. The running expenses of the hospital were met entirely, as was also the construction of the building, by the voluntary contributions of the Japanese fishermen. Thus they demonstrated their great appreciation of the assistance which had been given and the treatments they had received free of charge. It is said that Mr. S. Shimizu, the Japanese Consul at the time, became so greatly interested in this hospital work among his people that he not only gave time to oversee and advise the workers, but devoted himself to the study of the English Bible, earnestly inquired into the Christian religion, and afterwards became a convert to this new faith. His family also attended the services, and his children were instructed in a private school on Haro Street, which was maintained by Miss Frith, of Wesley Church.

In the year 1900 the hospital was taken over by the Japanese Fishermen's Association, which was organized at various points in Japanese communities, and from that time until the present the institution has continued to render service to the people who, without its ministry, would be called upon to make great sacrifice and to endure much unnecessary suffering. Mr. Norimoto (see Sap-

perton Mission) was in charge of this field for some time, rendering heroic service until he died in 1903.

Mr. Eiichi Kuwabara ministered to the people at Steveston as a lay evangelist and conducted a school along public-school lines for upwards of six years. This day school was carried on for a time by his successor, Mr. A. Kato, and also by Rev. C. Shiokawa, who laboured on this field from 1913 to 1916. Rev. M. Saito was appointed to this mission in 1916. Mr. Saito came to us from the Japan Methodist Church with very high recommendations, having served in Japan with great success for some time as assistant pastor in the church at Shizuoka, one of the most important charges in Japan. He was especially successful in his work among the young people and succeeded in laying good foundations for what will be a strong cause in the years to come. Fortunately, the ground recovered by Mr. Saito was retained and consolidated by his successor, Rev. Y. Yoshioka, an equally capable man, coming to us from the pastorate of the same Shizuoka church.

A kindergarten was established and carried on by our workers in Steveston for a number of years, but in Mr. Shiokawa's time, through lack of efficient leadership, it was taken over, like the hospital, by the Japanese Fishermen's Association. When Mr. Yoshioka was called to the work of the Vancouver Mission, after less than three years' service, the people protested most strongly. They had lost a great leader, who had been a real spiritual father to the people, and especially to the young. Mr. Nakanishi was brought from Victoria and for three years

he and Mrs. Nakanishi, also a trained worker, supplied the need efficiently. When Rev. J. Mizuno, the present pastor, arrived from Japan, he proved to be the right man in the right place. His ripe experience, fine personality and pulpit ability soon won the hearts of the people. The mission has continued to prosper and expand to outlying communities in a most satisfactory way. The kindergarten has been re-established under our Woman's Missionary Society with an enrolment of approximately one hundred. The services and the Sunday school are well attended. Financial implications of church membership are being recognized. Objectives have been met in full, as they usually are on all our Japanese missions, the people are happy and contented and the future is bright with promise. Our mission building at Steveston is well adapted to the work in general and is located in a convenient place. It contains a chapel, two large schoolrooms and the pastor's residence.

Among Japanese Coal Miners

In the year 1892, the same year that Mr. Okamoto arrived to work among his people in Canada, the Colliery Company, at Union, brought from Japan one hundred and fifty Japanese workers for the mines. Shortly afterwards, the mines closing down, the Japanese were left in a very embarrassing predicament. Among them was Mr. Kazuo Tajima, a son of a wealthy, high-caste Japanese. He had been disowned by his people because he had accepted Christianity while in attendance at the Imperial University of Tokyo. He came to Canada and, finally, to Union, for employment, where, on account of

the closing of the mines, he finally found himself stranded and without funds. He found shelter in the Methodist parsonage, then occupied by Rev. John Robson, B.A., who taught Tajima English and provided him with "bed and board" in consideration for services rendered in the home. He was found to be a very whole-hearted Christian, concerned chiefly in the spiritual welfare of his countrymen, among whom, later, he began to preach, working by day in the mines when they were in operation, and teaching and preaching by night. He saved money and, with the co-operation of his pastor, he raised sufficient funds to build a little mission at Number One Mine, supplying much of the labour himself. In this he was assisted by Mr. Ukichi Oyama, who afterwards rendered excellent service in Cumberland, Victoria and Steveston as a missionary worker. Mr. Tajima possessed a wonderful spirit, living like the Apostle John in intimate fellowship with his Lord, while, at the same time, he possessed a zeal and an enthusiasm for Christian service comparable only to that of the early Church. In short, he was so self-forgetful that in abundant labour he imperilled his health and finally sacrificed his life in service. He fell a victim to tuberculosis and was compelled to abandon his efforts for the salvation of his people. He went to Kamloops for a time, but, failing to recover, finally returned to Japan, where he was received and reinstated by his parents. He died about 1900.

After his death, Cumberland was visited by Vancouver and Victoria missionaries. Mr. Kotuku Imaki was stationed at Cumberland in 1902. He had been a student in the Vancouver night school, where he showed

unusual gifts as a student of English. He took great delight in the study of his Bible and greatly quickened the interest of others in the book which had transformed his life. Mr. Imaki, after a year's service at Cumberland, resumed his studies and finally graduated in English literature (D.Lit.) from Michigan University, one of the most brilliant students Japan has given to America.

In 1903 Mr. Oyama, who had assisted Mr. Tajima in the erection of the mission building, was again put in charge until 1913, when he was succeeded by Mr. G. Suga, a young man of energy and gifts for leadership, who carried on the work and procured the present mission building. He further extended the work of the mission to include other communities to the south, including Nanaimo, Chemainus and Duncans. This work is now supplied regularly from Victoria. The Japanese on the Cumberland Mission are chiefly employed in the coal mines, although there are now numbers of them settled upon the land and engaged in other forms of business life. The original mission building at Number One Mine, built in the days of Tajima, is still in existence and occupied by Mr. Oyama, who, though no longer on the staff of workers, continues with his family to maintain an interest in the work of the church. The missionary from Victoria holds regular services on his monthly trips both at Cumberland and at the various mines near by. During the interval between visits much volunteer service is rendered by the leading members of the mission. A successful night school for adults and a Sunday school for the children are kept up.

A Mission Established by a Consecrated Volunteer

Early in the history of the lumber industry of British Columbia, sawmills were erected at Sapperton, near the mouth of the great Fraser River, at a convenient place to receive booms of logs from the forests of the interior as well as from those along the bays and inlets of the coast-line. Numbers of Japanese found employment in these mills, so that by the year 1898 a considerable colony of them was found in this place. Prior to that time, a young Japanese by the name of Ranzo Norimoto had been employed in the home of the missionary in Vancouver, where he became interested in Christianity and soon after requested Christian baptism. Mr. Kaburagi, recognizing the earnestness of his spirit, readily granted his request and gave him "Paul," as his Christian name. In the year 1898 he was engaged as cook for Columbian Methodist College, in New Westminster, then under the principalship of Rev. W. J. Sipprell, D.D. Here he soon proved to be a most conscientious and trustworthy employee, not only diligent in business, but a constant student of the English language and of the Word of God. He was often found with his open Bible beside his cook-book as he carried on his daily task. He was of such a sunny and hopeful disposition that he very greatly endeared himself to the staff of the college, as well as to the student body. He was of a poetic and imaginative turn of mind, and sometimes busied himself with the writing of poetry, after the custom of Japanese of the intellectual class. It was not long before he became exercised about his fellow countrymen in the vicinity and felt himself drawn to do something to

bring to them the Gospel that was so precious to his own heart. He discovered the neglected condition of his people in Sapperton, which was less than two miles distant from the college, and here he determined to begin his task, saving his hard-earned money for the purpose. It soon became a habit, after a busy day with his college duties, to walk to Sapperton, where he had rented a hall and fitted it up with seats and other necessities. He offered all sorts of inducements to persuade his countrymen to attend the services which he held in this place. The staff and student body of the college, recognizing his deeply devotional spirit and his enthusiasm in the work of evangelizing his people, lent him some encouragement, but the real work of establishing the mission, paying the rent and outfitting the building, was undertaken by this devoted servant of Christ, who counted his wages only as a means to this desirable end.

After about a year in this relationship, being anxious to devote his life to missionary service among his people, he gave up his work as cook and spent two years in study at the college. He then offered himself for service to the Church. He supplied for one year in the city of Vancouver, while the missionary visited Japan, organizing, during that time, a day school, which he personally conducted for six months, in which the children of the Japanese might receive instruction both in English and in the Japanese language. His wife, having returned to Japan when he left Sapperton, joined him again in this undertaking. This school is still in operation, now under the auspices and support of the Canadian Japanese

Association. In 1902 Mr. Norimoto was appointed to Steveston, where day and night he was insistent in his endeavours to care for the spiritual and social welfare of the community, preaching, teaching and visiting the sick, both in the hospital and in their homes. In the service of his Master he thus literally wore himself out, repeated admonitions failing to quench the ardour of his spirit. Of his death Dr. Sipprell, having taught him for two years and followed his career with great interest, writes as follows: "One morning, he went from his home in Steveston to visit a sick Japanese some distance away, and before he reached the place his strength failed him and he went into an empty shack and knelt down to pray. Here he was found later by his anxious friends, on his knees in prayer, with his Bible open before him and his finger on the fourteenth chapter of John. Life had ceased in the earthly ministry, but it had begun in the higher ministries of heaven."

Thus Paul Norimoto rests from his labours, but his works follow him, for the spirit of this earnest young man to this day seems to pervade the atmosphere of the Japanese Mission at Sapperton. This is so much the case that in the year 1912, when it was thought that the headquarters of the mission should be removed from its present location to the somewhat larger population of Japanese in the city, the missionary then in charge, Mr. G. Suga, as well as the members at that time, after careful consideration, decided that, on sentimental grounds and because of the precious memory of him who had devoted his life to the interests of the people and under God had founded the work in Sapperton, they

could not lightly abandon this place. To this work in 1912 Rev. Y. Akagawa was called from Japan, where he had recently completed his theological studies in the Aoyama Theological College in Tokyo. The work steadily grew under his able leadership, scores were baptized and many young men have been led into active service at this mission centre, among others, Rev. K. Shimizu, M.A., elsewhere referred to, a graduate of British Columbia and Harvard universities. About the beginning of Mr. Akagawa's pastorate, the work was extended to adjacent points. When he moved to the Vancouver Mission the Rev. Y. Ogura, who had rendered excellent service in Japan, was appointed to this church and his field greatly enlarged to include all points where there are any considerable number of Japanese throughout the Fraser Valley. The young people of the mission, with Mr. Ogura's able assistance, published a paper for circulation among the people on this widely-scattered field. In this way he co-ordinated his work and promoted a community spirit and a unity of effort which has greatly increased the strength of the mission.

Rev. Y. Akagawa, after a long and strenuous term in Vancouver, was again appointed to this field, very much to the delight of the members, many of whom were old friends. Under his capable leadership the work has been well organized up and down the Fraser Valley, among Japanese numbering several thousands. Large classes of young men and women are regularly prepared for baptism every year. Mrs. Akagawa has also been active in work among the women and children, and the Woman's Missionary Society workers of Vancouver have

GROUP BAPTIZED BY DR. OSTERHOUT, APRIL, 1929
At New Westminster Japanese Mission

TUXIS SQUARE, JAPANESE MISSION, VANCOUVER, B.C.

A BAPTISMAL CLASS AT THE JAPANESE MISSION
VANCOUVER, B.C.

A JAPANESE GROUP, TORONTO

found open doors at New Westminster, at Hammond and at Haney for evangelism and kindergarten service.

This is the banner mission in promptness of response to the call of The United Church for funds. Objectives are invariably met in full and met early in the year. If our Church from east to west could even approximate the generosity and promptness of the pastor and members of this mission we might boast of a large surplus in the treasury of the Church instead of a menacing deficit. It was this mission which two years ago decided to complete its financial campaign first, in order that their rejoicing might be the greater in the spiritual endeavour which immediately followed.

According to their faith so it has been unto them, for at the time of writing it is learned that, as a direct result of their evangelistic campaign, twenty-nine converts stepped out of the doubt and uncertainty of their ancient superstitions into the clearer light and assurance of the Christian faith. Furthermore, the same order has been followed again during last year, with the result that their full financial obligations have been more than realized, while, in the spiritual effort following, Mr. Akagawa has had the joy of seeing thirty-nine others embrace Christianity as their present and future religion, while the good work of the harvest continues from point to point along the valley of the Fraser.

In the year 1918 a Japanese mission was opened at Ocean Falls. About five hundred of these people found employment with the Pacific Mills Co. in the paper industry. The company erected a building with a small

auditorium on the ground floor and a suite of rooms for the missionary on the second floor. A very successful Sunday school is maintained, a prayer-meeting, Bible-study class and at times a night school for the study of English. More recently Englewood, a point on Vancouver Island, has been added to this mission and regular visits are made to that point. The leadership has been more or less interrupted. Revs. Y. Akagawa and K. Shimizu have both taken a great interest in this mission and have done much by visitation and personal service to establish the work. Post-graduate students from Japan have also supplied the field for short terms varying from six months to a year. T. Hirano, B.D., Y. Kokita, D.D.S., and K. Maekawa, B.A., have made distinct contributions to the work in this way.

In the same way a mission has been opened among the Japanese farmers of the Okanagan Valley with headquarters at Kelowna, where with liberal contributions from the Japanese themselves and a grant from the Board of Missions a very commodious and well designed building has been erected. Here, too, the work has suffered from lack of a permanent worker. Mr. Shimizu spent two summers during his student days on this field and collected funds for the building. T. Hirano, B.D., I. Taira and K. Sato, B.D., have supplied in turn, the latter for more than two years. The people there have always responded well and the work is promising. A settled pastor of the right experience and qualifications would ensure the future success of this mission. Even when deprived of a missionary they

have endeavoured to carry on themselves, holding religious services, organizing anti-cigarette clubs and in other ways trying to improve the moral and religious conditions of the communities.

As may be inferred from a previous chapter in this book, the Anglicans have carried on a noteworthy work among the Chinese of the coast for some years. At Victoria and also at Vancouver Chinese evangelists have been maintained while Canadian workers have supplemented their efforts, especially among the young in kindergartens and Sabbath schools. At the same time night schools have been maintained for the instruction of young men, mainly during the years when the tide of immigration was running most strongly. Quite recently, during a vacancy caused by the temporary withdrawal of our worker from Vernon, the Anglicans appointed a third worker to their staff and stationed him at that point. For several years these workers were supervised by the Rev. N. L. Ward, a returned missionary from China. At first he was very enthusiastic in the work but finally resigned to accept a call from a church in the state of New York.

The Presbyterian Church ("Continuing") has two Chinese evangelists at work, one in Victoria and the other in Vancouver. These two missions are superintended by Rev. D. A. Smith, a missionary at large under that church, travelling quite widely, east and west, throughout Canada.

The Anglicans employ three evangelists to work among the Japanese in British Columbia. Two are labouring in Vancouver and the third in Prince Rupert.

Canadian women, some employed and some volunteers, are well organized under the superintendency of Rev. F. W. Cassillis Kennedy, a thoroughly trained and well-experienced returned missionary from Japan. Since the resignation of Rev. N. L. Ward, the Chinese work of the Anglican Church has also been administered by Mr. Kennedy.

The Staff of Japanese Missionaries of The United Church and Their Missions, in December, 1928

Rev. Y. Ogura—Victoria, B.C., and Vancouver Island.
Rev. K. Shimizu, M.A.—Vancouver, B.C.
Rev. J. Mizuno—Steveston, B.C., and the canneries adjacent.
Rev. Y. Akagawa—Sapperton, B.C., New Westminster and Fraser Valley.
Rev. K. Sato, B.D.—Kelowna, B.C., and Okanagan Valley.
Rev. K. Maekawa—Ocean Falls and Inglewood, B.C.
Rev. Y. Yoshioka, B.A., B.D.—Toronto, Ont.

CHAPTER VIII

Work Among the Women and Children

TO UNDERSTAND the nature of the first effort put forward by the Woman's Missionary Society for the relief of those of their own sex among the Orientals, one needs to know something of customs which have obtained in that strange land across the sea for many hundreds, perhaps thousands, of years, which would not be tolerated in this land among our own people for a single moment.

Comparatively little value has ever been placed upon the life of a girl in China, one reason given being that the country is overcrowded already with a dense population of many millions and another that the responsibility for ancestral worship descends upon the sons of the family and not upon the daughters. Hence it has come about that the social customs of China in cases of extreme poverty recognize the selling of girls for the payment of debts and to relieve the family of their support. To the purchaser she becomes a slave-girl wife, or, in case of maturity, his adult wife, but, in any case, she is ordinarily subject to considerable abuse and ill-treatment by her master or her mother-in-law.

Methodist Woman's Missionary Society Work Among Orientals in Canada

In the year 1886, conditions had become so bad in regard to the importation of Chinese girls who were being bought and sold for immoral and inhuman purposes by the Chinese, and occasionally by Canadians, that appeals

were made through the Rev. J. E. Starr, then pastor of Metropolitan Church, Victoria, and the Rev. J. E. Gardiner, who was putting forth heroic efforts for the emancipation of these people, to the Missionary Board of the Methodist Church for assistance. The Board gave the appeal sympathetic consideration and in turn laid the matter before the Woman's Missionary Society, with the promise that they would provide a home and also set aside the sum of two hundred and fifty dollars toward its support if the Woman's Missionary Society would undertake the work of rescue and provide a suitable worker. At the same time the Woman's Missionary Society received appeals to the same effect from several branches of their Society that petitions should be sent asking the Government to stop the demoralizing traffic.

In view of all this pressure, and provision by the General Board of premises in which to carry on the rescue work, the Woman's Missionary Society engaged the services of Miss Leake, of Parrsboro, Nova Scotia, who proved to be an invaluable worker, exercising great tact and wisdom and laying foundations for the home which was afterwards to be the means of bringing liberty and enlightenment to many unfortunate lives.

In Rev. Ebenezer Robson's pamphlet, "How Methodism Came to British Columbia," we read the following: "In the early eighties Canada was receiving annually from one to two hundred Chinese women and girls who were enslaved and brought into the country for the vilest purposes. Mr. Gardiner was touched by the inhuman wrongs and sufferings of these poor creatures, many of whom, before coming, had been chaste as the morning

dew. He began the Christ-like work of rescuing them and for some time carried it on at his own expense. The first girl rescued was hypnotized and resold in Chinatown for two hundred and fifty dollars by a white man. Fortunately, she was again rescued and her abductor sentenced to nine months in prison. The first Rescue Home in Victoria was purchased by the General Board, the Woman's Missionary Society undertaking to staff and maintain it. The first matron appointed was Miss Leake, and from that day a succession of noble women have sought to help the unfortunate victims of avarice and lust. Some of them have gone to the very gates of hell to snatch the prey from the teeth of the destroyer. The full story of a dreadful traffic, now happily almost destroyed, can never be fully told. From Chinese dens to courts of justice, Mr. Gardiner and his valiant helpers fought for the lives of these unfortunate ones. Mr. Gardiner's ability as a Chinese scholar, his knowledge of Chinese methods, his Christ-like courage and pity, constituted him a foe of whom even the murderous "highbinders" were afraid. All honour to the slender youth who came boldly forward in the face of fierce and powerful opposition, and even when a price was placed upon his head and the written contract for his assassination signed and sealed, championed the cause of these shamefully wronged fellow-creatures. Each of the rescued ones has a history all her own, in many cases thrilling enough. It is a noteworthy and encouraging fact that of the numbers who have come into the Home scarcely one has returned to an evil life. More than a score have been married from the Home and are enjoying

the blessings of Christian citizenship. What better reply can be made to those who question the utility of the work? From our Chinese Missions and Rescue Home have gone forth those who in our own Church, or in sister Churches in Canada, the United States and distant China, have been true witnesses for Christ and self-denying labourers in the mission field."

"It may be added that latterly quite a number of Japanese women have also found friendly shelter in the Home, for which kindness the thanks of the Japanese consul have been conveyed to the matron."

Mr. Robson's note might leave a wrong impression in regard to the demoralizing traffic described, inasmuch as he says, "It is now almost happily destroyed." We wish it were so, but those who are intimate with Chinese conditions in Western Canada know this is not the case. There is still much disregard for Canadian sentiment, Canadian social customs and even Canadian laws, amounting, in regard to the latter, to absolute defiance. Girls are still sold by their owners and often resold for profit, while at the same time, to our knowledge, they are subjected to cruelties which in any civilized country would not be considered decent treatment to even dumb animals.

A statement, issued as late as 1896 by the Woman's Missionary Society, will indicate the thoroughness of the work carried on in the Rescue Home. "It is most remarkable and worthy of strong emphasis that, although a number of these girls lived for a longer or shorter period, some from infancy to womanhood, in an environment of

the vilest kind, not one of all that have come into the Home has returned to her former life. Eighteen couples have been married from the Home, all of whom are comfortably settled and every one of the eighteen women thus settled in peaceful, reputable homes of their own has been rescued from a state of slavery to which death itself would have been infinitely preferable."

In 1890 an assistant was appointed, in the person of Miss M. Cartmell, and it is hard to over-emphasize the courageous character of the work carried on by Miss Leake and Miss Cartmell, Miss Bowes and Mrs. Morrow, Miss Wickett and Miss Churchill, Miss F. K. Morgan and Mrs. Snyder, Miss Sherlock and Mrs. Dever, Miss Smith and Miss Martin, and others, who, in succession, have been responsible for the work carried on in this institution in the city of Victoria.

The following quotation from a missionary's report will give some idea of the necessity for ceaseless watching and determined perseverance in combating heartless men, who are unscrupulous in the spending of money and at the same time skilful in bribing any who are willing to receive bribes, in their endeavour to frustrate the attempts of the authorities in the administration of justice: "Some of the girls were secured upon their landing from the steamer, but the larger number were rescued from the haunts of vice. Almost as soon as the girls are within the precincts of the Home, a writ of habeas corpus is issued at the instance of their so-called owners, for their appearance in court. Then begins what is often a long and hard-contested legal conflict. From

the courtroom the girls have their choice between going with their Chinese friends or returning to the Home with their English friends.

"As soon as we can get their consent, we take out guardianship papers, which cost us ten dollars. Having secured these papers from the Chief Justice of the province, we feel secure, but the trouble is not always over.

"The Chinese owner in every instance is willing to spend money lavishly and does spend it, buying witnesses to give under oath just such evidence as he thinks necessary in order to regain his chattel."

It seems a great pity that in a land of boasted civilization and Christianity there should be men who belong to a reputable profession such as law, who will lend themselves and their services, for financial gain, to the ignoble work of discovering technicalities in the law which will frustrate the court of justice, often working injury to the innocent and affording advantage to the guilty. We sometimes wonder how the Oriental can maintain an atom of respect for British laws and courts of justice when he sees in this way our whole process of law set aside and brought into contempt through the influence of his money and his bribes.

Reference has already been made to the heroic services of Mr. Tom Chu Thom and his good wife, who proved of such assistance in carrying on evangelistic work. We find in the records of the Woman's Missionary Society that Mrs. Thom, when ten years of age, was one of the first girls who benefited by the protection of the Victoria Oriental Home. Here she "showed such aptitude for study and especially for music that she was

sent to the college at New Westminster through the kindness of the president, Mrs. Gooderham, and other friends."

To the Home, which was originally intended for the rescue of Chinese women and girls, was afterwards added the advantage of a day school conducted in the Home, with a qualified teacher in charge. This made the Rescue Home not only a home, but something of a private school, the advantages of which were quickly recognized by both Chinese and Japanese, so that, from that time on, children bereft of their mothers were freely brought by their fathers for safe-keeping and instruction which could not be had elsewhere.

This radical change in policy, however, could not be provided for without increased accommodation, the original Home already becoming outgrown by the ever-expanding work. Therefore, in 1919, while Mrs. Snyder was in charge, a larger and better building was erected beside the old Home, by the Woman's Missionary Society, and this has been properly equipped for the various kinds of work undertaken. In 1907 a kindergarten was started, which has proved a very important addition to the work. The children of parents in the city, in large numbers, have attended this school and, in this way, a new point of contact has been established between our missionaries and the homes of the people.

There has been a feeling on the part of our workers all through the years that the authorities have been too lax in the enforcement of the law among our Orientals, and especially among the Chinese. Our workers maintain that the least the authorities should do is to make

the Orientals observe our customs and obey our laws. Slavery has not only been winked at, but gambling has been permitted, inasmuch as nothing but nominal fines have been imposed in that connection. The drug habit through the years has grown to terrifying dimensions. Plurality of marriages has never received serious consideration by the authorities. Complaints in regard to all these matters of law infraction are too frequently dismissed with the excuse that they are Oriental customs. The following quotations have their bearing upon the question of plural marriages and this particular case is but one of many which have come to the notice of our missionary workers in the West: "At the present time a Chinese mother, the fourth wife of a Chinese merchant of Victoria, with her ten-months' old baby girl, is among the inmates of the Home. True to its traditions, the plural marriage brings misery in its train in Canada as elsewhere.

"The third wife of this merchant offered the nurse, a Canadian, one hundred and fifty dollars if she would take away the child of the fourth wife. With the consent of the mother, the child was taken to the Home and the mother soon followed.

"The loss of the little girl gave the merchant small concern, but he applied to his lawyer for the recovery of his wife. He then learned, perhaps for the first time, that Canadian law would provide him a home in the penitentiary for fourteen years if it were known that he had more than one wife. This information put a stop to legal proceedings."

The following story of the death of one of the little

tots, supplied by Miss A. T. Martin, the matron, gives us a very good idea of the careful and painstaking nature of this work:

"Little Mae, but six years of age, belonged to a Christian family and so was a member of the Beginners' Department in Sunday school and also of the Mission Band.

"During the afternoon of the last day of her suffering, she spoke very often of Jesus, and of how He could help little children, and repeated things she had learned in Sunday school. She recited the child's creed in verse, as follows:

'I believe in God above,
I believe in Jesus' love;
I believe His Spirit, too,
Comes to teach me what to do;
I believe that I must be
True and good, dear Lord, like Thee.'

Later, when the members of her family and other friends were gathering around her bed, she said she saw Jesus coming down to help her and asked them all to pray. They knelt, and with bowed heads committed their precious little one into the keeping of the loving Shepherd of the lambs.

"When they arose, little Mae's spirit was with Jesus, but she lay with a beautiful smile on her face, a token of what her eyes had beheld as the earthly veil was lifted and she looked upon the glories and wonders of the heavenly Home."

Through the years, many children have passed

through the discipline and the training of the Victoria Institution. Some have become the wives of Chinese missionaries in Canada, while others, marrying laymen, have established Christian homes in which they have actualized and embodied the training and teaching of their missionary teachers. If space permitted, many specific cases might be cited, of noteworthy service now being performed by former pupils and inmates, not only in Canada but in far-away China.

Miss Agnes Chan, a graduate nurse of the Woman's College Hospital, Toronto, came to the Home with her trembling appeal when she was a little slave girl, years ago, and she has gone back to the land of her birth to serve under the British Wesleyan Board as Matron of the Training School for Nurses in Fat Shan, South China. She was able to do valiant service during the late war, when the British nurses were all required to leave the country. Sylver Lee is a kindergarten teacher in China doing faithful work, and two Japanese girls from the Victoria Home and School have just completed their training at Lamont Hospital, Alberta.

Many years ago the Cheung family came to Canada. The mother had attended a mission school in South China, in connection with our woman's hospital. The daughter, Victoria, attended the Methodist Oriental Home and School in Victoria, B.C., also going through the High School. Later, a warm friend in the Presbyterian Women's Missionary Society helped her to fulfil her desire for a medical education. She made her mark not only in the University of Toronto and the General

Hospital, but in the friendships she formed and the distinct Christian influence she left on her student companions. She was designated for missionary work under the Presbyterian Women's Missionary Society in 1924 and is to-day a successful missionary doctor in our United Church mission in Kong Moon, South China.

Vancouver

For several years, work in Vancouver was carried on in the form of frequent visits from Victoria, but, later, it was found necessary to station workers in this rapidly-growing Oriental community. From the Chinese point of view, the needs soon became greater than in the city of Victoria, while the Japanese community also constitutes by far the largest body of immigrants from the Sunrise Kingdom in Canada.

To this work in Vancouver, several capable workers have been appointed. Among them are found the names of Miss Preston, Miss De Wolfe, Miss Howie and Miss Bird, all of whom have had excellent preparation for the work in long service in Japan. They have been women of great courage and fidelity, whose loyalty to the cause of Christ and devotion to the Oriental people, especially the Japanese, is beyond question.

An outstanding kindergarten work has been carried on among the Japanese children for several years, not only in the mission building in the heart of the Japanese community on Powell Street, but also on Fifth Avenue, where a large number of Japanese have permanently settled. This work, as well as extension work in Steves-

ton, New Westminster, Hammond and Haney, cannot be overestimated, as in it are being laid the foundations for the success of years to come.

Among the Chinese in Vancouver the need for women workers was at first not so great, inasmuch as the number of Chinese women and children was comparatively small. At the present time, however, the staff has been increased in order to meet more pressing needs, and necessary financial support has been provided, commensurate to the growing size and importance of the community of women and children. A growing kindergarten, now conducted by Miss McCargar, ably supported by Mrs. Ricketts, a former missionary in South China, and by Miss Chan, sister of our pioneer Chinese missionary, has been established among Chinese children, which gives promise of great success and importance for the future.

Presbyterian Women's Missionary Society Work Among Chinese in Canada

Prior to 1900, Canadian Christian women had, as volunteer workers, in Sunday-school classes for Chinese men and boys, done a great deal of faithful work. In 1895 classes were organized in Montreal and Toronto, but even before that date Dr. and Mrs. J. C. Thomson, returned missionaries from South China, had been promoting such classes in other places in the East. Through the Foreign Mission Board of the Church, and at the request of some Chinese in Montreal, a mission was opened in South China with the primary object of bringing the Gospel to the homes of the families and

friends of the Chinese in Canada, as well as to follow up those who, after a residence in Canada, had returned to their native country. The Church looked to the Woman's Missionary Society also for help and, as usual, it was not disappointed. The Society, however, was not satisfied with the work for men and boys only, and felt that work for the women and girls should also be commenced. With this in view, Miss Carrie Gunn was sent to Victoria. Living in the home of Mr. and Mrs. Ma Seung, the Chinese preacher and his wife, she learned to speak the Cantonese dialect, and developed unusual insight as to the Chinese viewpoint.

Few homes at first were open to the Canadian visitor. Chinese women were naturally shy and bound by Chinese customs, while opposition on the part of some of the men increased the difficulties. Mrs. Ma, with her Chinese training, was able to render very good service and came often to the rescue. Wherever possible, both in homes and in classes, Bible stories were told, the Scripture was read and hymns sung. Miss Gunn took her share in teaching in the men's English classes as well, feeling that every possible point of contact should be made with the Chinese. In 1903 classes for children were started in some of the homes in Victoria. As time passed, not only the children but their mothers became interested and were anxious to learn English. They were also taught to knit, to crochet and to sew and some instruction was given in housekeeping. Meetings were started for women and older girls and the interest grew steadily. In time, a home was found where meetings could be held and on occasion as many as eighteen were present.

Gradually more Chinese homes were opened to missionaries and a year later it was possible to start a kindergarten. Miss Gunn worked faithfully until 1910, when she was obliged to resign, but afterwards found herself able to return to her devoted task.

Work for the Chinese in Vancouver was opened by Miss Elizabeth Stuart and Miss Minnie A. Pyke, the latter a returned missionary from Honan, North China. Miss Pyke added to her regular missionary work that of teaching Mandarin, the "Official language," to the Cantonese, to whom the northern dialect was an unknown tongue. By this means she gathered around her in a short time a group of older girls and, later, through the "Stand Fast Club" for boys, organized by Miss Stuart, the missionaries found another point of sympathetic contact with growing youth. Searching out the poor little Chinese waitresses, greatly in need of help and cheer, they did much for them by teaching them English, sewing, knitting and other household arts. The young Chinese boys and girls desired to be taught music, both instrumental and vocal, and, as opportunity from her other pressing duties offered itself, Miss Pyke met their wishes with considerable success. The work of these women missionaries in a single month included as many as a hundred visits to scores of homes, hospitals, immigration detention sheds, in addition to the religious teaching of schools and classes. Help was given to lonely newcomers. Once some Chinese students, on their way to colleges in the United States, were entertained and befriended. This is a single indication of the endless ways in which our women missionaries manifested Christian

graces to the Chinese in Canada. In co-operation with the missionary pastors, street preaching was often done in Chinatown, followed by the distribution of tracts, catechisms and magazines, and an invitation to attend services at the Mission. As time went on, the "Sunshine Club" for teen-age girls was organized, followed in rapid succession by mission bands, cooking classes for girls and women's auxiliaries for the grown-ups.

Toronto

Meanwhile, the work in Toronto was going forward and an organized effort to reach the women in the homes was supplementing in a very effective way the efforts of Sunday-school classes for Chinese men and boys. Miss Robson, a returned missionary of the China Inland Mission in South China, was engaged to give part time in special work for Chinese women, and it is recorded that "In this eastern city every Chinese home was open to Miss Robson." This doubtless was partly due to the fact that Miss Robson had lived in China and so seemed like an understanding friend, but the earnest work which was being done in the Sunday schools of British Columbia was also a very large factor in breaking down the barriers of fear and suspicion, and Chinese moving to Eastern Canada were already aware of the friendship and helpfulness offered by the Christian Churches. In 1916 four Chinese women united with the Church in Toronto, after several years of careful Christian instruction. They became staunch Christians and have remained so ever since, and one of them hopes to serve as a Bible woman. Indeed, the same spirit of service animated

Chinese women converts in many parts of Canada and their Christian influence has been a distinct factor in making our missionary work effective. Without the sympathy and help of the mother, one of our greatest desires—that of establishing Christian homes in Canada—could never have been fulfilled. It may seem to some that all the toil, care, thought and money expended on behalf of less than a thousand Chinese women in the Dominion have been out of proportion to the results, but if we take Christ's valuation of the human soul and remember what one Christian mother can accomplish within the walls of her own special domain, we shall see that every effort to make the home Christian is not only justified, but bears a rich fruitage in succeeding generations. In all our centres of work, mothers' meetings, Christian entertainments, picnics and other social events, have been a source of great joy and encouragement to the women and children. One little boy said, at a Christian celebration, "Thank the ladies, and tell them to make too much fun for us." Sometimes as many as three hundred have been present on such occasions and most of them have been women and children. Great interest was shown in farewell socials given to outgoing missionaries and in welcomes for those returning.

From the first, the policy of the Women's Missionary Society, of the Presbyterian section, was to use, in this Canadian Chinese work, wherever possible, missionaries who spoke Cantonese. Miss Hugill was indeed sent to China to learn the language, but most of the work was done by returned missionaries, free for a time, either on extended furlough or through retirement.

The list of valiant workers includes Miss A. I. Dickson, Mrs. J. A. MacDonald, Miss Ethel Reid, Mrs. W. R. MacKay, Miss Pyke, Miss Mitchell, Miss Harrison, Miss Cronkhite, Mrs. McQueen and others. Miss Cronkhite has so endeared herself to the Chinese women in Victoria that her many friends there decline to allow her to leave that city.

The remaining section in regard to the Presbyterian Women's Missionary Society work has been collaborated and written by Rev. W. D. Noyes, D.D., whose valuable contribution concerning the work of the General Board of the former Presbyterian Church has already been read.]

Since the union of the Churches, the Woman's Missionary Society of The United Church has prosecuted its work among the Orientals in Canada with unabating vigour. They have manifested a deeper interest in the work, by making substantial contributions to the buildings which have been erected by the Church and in which the various activities of both Boards are being carried on. The sum of five thousand dollars was contributed by them to the erection of the new Japanese Mission in Fairview, Vancouver, a second building in the city in which to care for the interests of the work among the large number of Japanese somewhat removed from the down-town community. More recently, a grant of ten thousand dollars has been made by the same Board for the erection of a new Chinese Mission in Vancouver, a building which has been sorely needed for many years. It is hoped that in this new building all the activities of both Boards

will be provided for, and under one roof the various departments of missionary endeavour will find a congenial home. We are certain that by thus co-ordinating our endeavours we will make a more serious impact upon the Chinese quarter of our city.

Before closing this chapter on the work of the women of the Church a few paragraphs might be added emphasizing a branch of service which has been rendered largely by the members of the Woman's Missionary Societies of the former Churches.

Both east and west, the cause of Oriental Missions in Canada has been ably supported by a great body of women whose enthusiasm for missions and whose devotion to the interests of the Kingdom have found expression not only in the financial support of the work of the Society in foreign lands but also in service, great or small, right in their own home town or city where needy people could be helped. It is impossible to compute the value of such service, either upon the strangers from the Orient or upon the home Church. Non-Christians have been led to believe in Christ through the interpretation of Him by just such lives and just such service. From Victoria to Halifax the women of the Church have shown the Christian spirit to such an extent that hundreds of Oriental Christians testify that the sympathetic labour of the Marthas and the Christ-like attitude of the Marys of the Church were the means of their conversion to the new faith and of winning their allegiance to their Lord.

Hundreds of women have served, some of them for a score of years or more, as teachers of Chinese "boys," as they affectionately called them, all across the Dominion

and especially in the towns and cities of the Prairie Provinces and of Ontario. These teachers will be lovingly remembered by their former Sunday school or night-school pupils as long as those pupils have memories. Such work cannot be tabulated or appraised but it is the very leaven of the Kingdom. The influence of it spreads in every direction, outwardly among the masses in Canada and in China and inwardly upon the entire membership of the Canadian Church.

Chapter IX

East Indians in Canada

BY FAR the most picturesque of immigrants to reach the shores of Canada are the swarthy Aryans from India. The tall, well-developed Sikhs, bearded and turbaned, marching like soldiers, on the streets of Vancouver and Victoria never fail to arrest the attention of visitors and tourists. They walk with a leisurely stride which seems to suggest to the feverish, nerve-wrecking rush of the Canadian, that, perhaps, one might live a little longer and be somewhat happier, too, if processes might be slowed down a trifle by spending more time and less nervous energy.

To the average Canadian, nothing could appear more ridiculous than a gigantic East Indian spending several hours of the day keeping watch but a few feet from his sleek, well-groomed cow, as she eats her fill from the luxuriant grass of a side street or a vacant lot. Sometimes the man and his wife select a comfortable resting-place and enjoy the forenoon or afternoon in conversation, while their cow mows down a sufficiency of grass.

Many of these people are honourably-discharged soldiers from the British Army service in the Orient. They have defended the cause of the Empire in other lands and have merited the gratitude and respect of Britishers everywhere. A story is told of an incident which happened in a sawmill yard some years ago. It is especially enjoyed by those Canadians who share in

the respect and gratitude just mentioned. Rather too many of the East Indians had been employed at this mill to suit the labour union and so an organized campaign of persecution was begun. At first this was ignored, but when the campaign grew in bitterness, until a self-respecting people could no longer endure it, the persecuted minority also organized. At a time previously agreed upon and when insults, jibes and jeers were coming freely, a well-proportioned workman, over six feet in height, stepped out a pace or two, called upon his fellows to form a square, shoulder arms, which, for the moment, happened to be the weapons of the trade, handspikes, crow-bars, axes and what not, ordered them to march through the camp and counter-march in as fine a display of military drill as had ever been seen on Canadian soil. The persecutors ran for cover, helter-skelter, to avoid the charge of this little miniature British army, for whom, it is said, they ever after maintained a wholesome respect. The persecution ceased.

A mission among these people was established by the former Presbyterian Board many years ago, using, mainly, men who had worked among the East Indians either in India or in Trinidad. For some years past, the present missionary under The United Church, Rev. W. L. Macrae, has carried on alone most heroically. He is a real friend in need to more than a thousand people and has never counted the cost of his whole-hearted service. Last year the Board of Home Missions consented to the appointment of a helper, Mr. Kanshi Ram, who is now dividing his time between evangelism and theological study. The following brief sketch, by Mr. Macrae, will

be read with interest and profit by members of The United Church.

East Indian Work

"A small company of East Indians from the Punjab found their way to this country about the end of 1904, and the glowing accounts written home of the good things to be found in Canada brought forth such large numbers during the three or four following years that in 1910, when immigration was closed, there were between six and seven thousand in this province. Now, there are only about eleven hundred, including seventy-five or eighty women.

Difficulties in the Way

"In order to appreciate the efforts that have been made to reach these men with the Gospel, it is necessary to understand something, at least, of the obstacles that have combined to make this work one of the most difficult problems ever undertaken by any Church.

"1. The difficulty of religion. Eighty per cent. of these men are Sikhs, the rest Hindus and Mohammedans. Sikhism is a comparatively modern religion, having originated within the last five hundred years. It may be called a reformed Hinduism, or, rather, a compromise between Hinduism and Mohammedanism, and is probably an improvement on both.

"It is a well-known fact among missionaries, that the more of truth there is in a non-Christian religion, the more tenaciously its devotees cling to it. This is why mission work among Mohammedans, as well as the Jews, in certain places is considered almost impossible, and it is,

REV. W. L. MACRAE
Missionary to East Indians in British Columbia

HINDUS IN LUMBERYARD
Lumbering affords the East Indians a means of livelihood

Tailoring and Cleaning

A Japanese Fishing Boat

at least, one reason why work among the Sikhs is so very difficult, as they are a proud race, proud of their religion, firmly believing that Christianity has nothing to offer to them and is in no way superior to their own faith.

"2. The difficulty of language. On their arrival here it was not easy for them, not knowing a word of English, to obtain employment and adapt themselves to these new conditions; especially was it difficult for them to take proper care of themselves during the cold winter months, to which they had not been accustomed in their own country. Consequently, they suffered a great deal during the first two or three years. Had there been, then, one or two warm-hearted missionaries, with a knowledge of their language and customs, working among them, a splendid work would have been done, for under discomfort and distress their hearts would have opened up to sympathy and helpfulness in a way that is not possible now. This opportunity, however, was unfortunately lost. It can, therefore, be understood how inevitable it was that they were left to themselves, without being surrounded by wholesome, helpful influences, which many were ready to extend to them had they been able to converse freely with them.

"3. The serious menace of strong drink and its associate vice—immoral women. Separated from their families, with few, if any, home comforts, they readily fell into the vices of the white man, without his virtues. It is a humiliating fact, that such influences exist in this so-called Christian land that strangers brought up in heathen darkness, on coming to our shores, retrograde under them. Paganism and vice intoxicated form a very

hopeless and undesirable combination, and it may be feared that the Church that tolerates it, as well as the government that is supposed to control this pernicious traffic, will be held responsible for its dire results before the Great Tribunal.

"While it is true that many have retrograded yet it should be said that others have made good. Large numbers work in sawmills, and as they work steadily and live cheaply they invariably have large bank accounts. Others have established a wood business of their own, and through industry and steady work are making it financially a success. One purely East Indian company owns and manages a large sawmill, which has been developed from a small beginning. Being sober, hard-working, good business men, they have made of it a splendid success, and are regarded with respect by all who know them.

"4. Sedition: resulting in anti-British propaganda, aroused chiefly through the unfortunate *Komagata Maru* incident in 1914, when three hundred men, who were endeavouring to evade the immigration laws, were turned back to India. This regrettable incident, with all the bitterness engendered by it, is very largely responsible for the entire unsatisfactory situation. So indignant did the men become on that occasion, that their leaders literally bound themselves under a solemn league and covenant to resist all efforts at their evangelization, and this vow they have very faithfully kept, for as soon as one is found seeking the truth, or showing signs of becoming a Christian, he is severely threatened and persecuted. Unfortunately, there is also a close contact

kept up with the agitators in India and California, so that the temper of the people here rises and falls with the agitation there.

"5. The baneful influence of inconsistency. Unfortunately, the type of Christianity with which these men usually come in contact, when about their daily work, is not only inconsistent with true Christianity, but oftentimes antagonistic to it. The impressions formed through this source are, therefore, erroneous and mischievous, so that it is often difficult to convince those thus impressed that all who bear the Christian name are not by any means all true followers of Jesus Christ. It can, therefore, be easily understood how these things combine to make the work of the missionary a very hard, discouraging and, at times, heart-breaking task. Still, headway is being made, although not to the extent that one's heart longs for.

"The first work of a missionary nature among these men was done by the present missionary, while ministering to a small congregation at Golden, B.C. Shortly after coming to the country, quite a number of them found their way into the inferior of the province, for as many as one hundred and fifty were at one time working in the sawmill at Golden. This afforded the missionary a splendid opportunity for doing a little foreign work, as a side issue, and two things may be noted as a result of the work then done:

"(a) One man who read through the New Testament with the missionary professed faith in Jesus Christ and cut off his hair. This brought upon him the usual persecution. When war broke out, he went overseas and

was there baptized, and, so far as is known here, he is still living a consistent Christian life.

"(b) Many of the men who were at Golden in these early days are now scattered throughout this province, and none give the missionary so warm a reception, nor show so great a readiness to be instructed, as these old-time Golden friends. They call him their 'Pindwala'—a term of friendship indicating a resident of their own village.

"In 1907 Dr. Nugent, while home on furlough, was sent to Vancouver to look over the ground with a view to mission work, and after some months spent among the men, returned to Toronto and recommended that a missionary be appointed without delay, but this recommendation was evidently not considered seriously, as no appointment was then made.

"In 1911 Mr. E. Munnings, who had been a missionary in India for several years in connection with the Society of Friends, came to Vancouver to engage in mercantile work and at the same time to give his evenings and Sundays to mission work among these strangers at his own charges, under the direction of Dr. Mackay, then principal of Westminster Hall. With his beautiful missionary spirit he made, in this way, an excellent contribution to the work and continued to take a deep interest in these men, whom he loved very sincerely, until the end of 1926, when he returned to the Old Land to live permanently.

"In the fall of 1912 Dr. Grant, the veteran Trinidad missionary, although then retired, came from Halifax to Vancouver, and, with his wide experience and splendid

equipment, gave of his best to this important work for five years. He had the oversight of all the men within the large Westminster Presbytery and through his fine missionary enthusiasm left an indelible impression on the work.

"In 1914 the present missionary was appointed to work in Victoria and the rest of the province outside the Presbytery of Westminster. When Dr. Grant returned to Halifax in 1917, he was succeeded by the late Rev. A. P. Ledingham, who, along with Mrs. Ledingham, did splendid work until they returned to India in the following year. Unfortunately, however, through the overtaxing of his strength there, his health gave way, necessitating his return home in 1920, where shortly afterwards he passed to his rest and reward, deeply lamented as a missionary of rare charm and ability. Mrs. Ledingham still retains her deep interest in the work.

"In 1919 Dr. W. A. Wilson, the veteran missionary of Central India, who was then in Trinidad, was called to the work. He brought to it the value of his mature scholarship, and that of his long experience of work in India, and for three years gave of his best to this difficult task. On his return to Toronto in 1922 the present missionary was asked to take charge of the work in the whole province. This he did, single-handed, until April of this year, when Kanshi Ram, a native convert, was appointed his assistant. This appointment has been amply justified, as Kanshi Ram has proved his genuineness and suitability for the work of a native missionary. He was a high-caste Brahman, brought up in the strictest forms of that religion, to which his family and friends in

India still adhere. He has been under the missionary's observation for over twelve years, receiving instruction as opportunity afforded. Although of a teachable disposition, always ready for instruction, he was not always promising, for he at one time got into serious trouble, which ultimately proved a blessing to him, for through the help the missionary was able to give he came out of it a new man, and, shortly afterwards, openly professed faith in Jesus Christ. Then for two years he gave invaluable help to the missionary, while working at his own occupation in a sawmill. He is now giving all his time to mission work, while also endeavouring to fit himself for greater usefulness by diligent study. He is a good student and is able to speak, read and write four different languages, which is very important in his present work. There is, therefore, reasonable ground to hope, that, with careful teaching and training, he will become a workman that needeth not to be ashamed, and one who will reflect credit upon The United Church of Canada. He expects his wife from India early in the new year, and is assured that with some instruction she, too, will become a Christian, and also a great help in teaching the women of his native land who are now in Canada.

"Through his assistance, a fortnightly service is maintained in Victoria, with four or five days' teaching and visiting. Also a weekly service in Vancouver with a very promising evening class three days in the week, as well as the usual visiting and teaching in the outside districts.

A Love of Music

"The following incident will indicate the change in the right direction, that has taken place in certain quarters during the last few years: About eight years ago a sawmill in one of the outside districts, where a number of East Indians were working, was visited. It at once became apparent that the missionary was not wanted, yet an earnest effort was made to get one or two of them to join in singing a *bhajan*, or hymn, or listen to a brief message, or engage in friendly conversation, but no one was found willing to do either the one or the other. At length the missionary left, without being able to accomplish anything—by no means a rare experience—feeling somewhat discouraged, but not cast down. This place, however, has since been visited as often as opportunity would permit, the last occasion being about two weeks ago. It was a week evening and the men had just returned from their work and were getting ready for their evening meal. As they all knew the missionary, and he knew them all by name, the greeting was both hearty and genuine. A cordial invitation was given to join them in "*roti Chakna*"—eating of bread—which was gratefully accepted. After supper, they of their own accord gathered around a fire, for the evening was cool, and three *hbajans*, or hymns, were sung very heartily, for few people enjoy the singing of hymns more than East Indians, when they are in the spirit of it, and then a message of a half-hour's duration was listened to with inspiring attention. At the close of this interesting service, a few questions, regarding the great matter pressed upon their attention, were asked and answered,

a passport application written for one, and two or three others dealt with individually in their own rooms; then, with many hearty invitations to return as soon as possible, the missionary left, blessing God for the very cordial reception and the splendid attention, so pleasing a contrast to that of eight years ago. It would, however, be a great mistake to say that this is generally true, for, although there are many throughout the province like the young man in Mark's Gospel—not far from the kingdom—yet the attitude of the great majority is well expressed by the citizens in the parable of the Pounds, 'We will not have this man to reign over us'—a combined, deliberate and determined opposition.

"Although, therefore, conditions are still bad, so bad indeed that it is with rare difficulty that a new-born soul can live, yet we have sufficient evidence of the guidance and gracious operation of the Spirit of God to fill our hearts with praise and thanksgiving, but also such an avalanche of the opposite as will keep us very humble and much in prayer and intercession."

There has been considerable disturbance in the East Indian population of the city and province, caused by the criticism of a paper read by Mr. Kanshi Ram at our recent Conference. Some agitators have interpreted this paper, and perhaps misinterpreted it, in order to foster a bitter opposition to missionary endeavours among them. Mr. Kanshi Ram has once or twice been summoned to the local Sikh Temple in an endeavour to intimidate him, but he remains courageous and determined to carry on his work. A more difficult problem was never faced by any missionary in the employ

of the Church than the problem confronting Mr. Macrae and his helper, Kanshi Ram. The East Indian people are very proud and very determined, holding tenaciously to their three-fold faiths—Sikhism, Mohammedanism and Hinduism. With the latter, Mr. Kanshi Ram is more familiar, as he belonged to the Brahman caste himself. As the Brahmans are the highest caste of the Hindus, and the teachers of India, for the most part, being better educated than their fellows, Mr. Kanshi Ram should wield a great influence among his countrymen, if he can but overcome the bitterness and opposition to the Christian faith.

CHAPTER X

The Dawn of a Day of Better Understanding

SEVERAL factors may be recognized in any careful analysis of the situation, as contributing most persistently to the amelioration of existing friction in racial contacts in Canada.

1. Trade. Commercial firms, whose aspirations are international between Canada, China and Japan, are increasing annually, not only in number but in extent and influence. The latent possibilities in this trade have not yet seized the Canadian mind. The future demand for our products, by more than half the race, now emerging into a fuller realization of more complex life, is beyond the comprehension of the most optimistic. Already, enterprising commercial institutions are beginning to seriously study the Oriental market. Boards of Trade and Chambers of Commerce are more and more active and together contribute to better inter-racial feeling.

2. Conferences. Pan-Pacific relations are now being scientifically studied as never before, with a view to the co-ordination of the lands and races bordering on the world's greatest sea, in the belief that a phenomenal development shall soon make the Pacific Ocean the outstanding centre of the world's activities for the next hundred years. Who can estimate the value in amicability which shall result from such conferences as are being held, from time to time, in Honolulu, where out-

standing representatives of the races honestly endeavour to gain each other's viewpoint.

On a smaller scale, but no less significant, international clubs, unions, societies, associations and organizations in every land are encouraging and forming helpful race contacts in which prejudices and misunderstandings are being dissolved, and mutual confidence and good will being established.

3. The Christian Church. Three persistent urges, outward and forward, of the Christian Church, all through the centuries have made her and continue to make her the greatest force for international peace in all the world.

First. There is the urge to fulfil in the earth that part in the programme of God which is her explicit duty. If Christ be the interpretation of the will of God, then His will is very clear, for Christ leaves no uncertainty in our minds as to the inter-racial relationship of His Gospel. Speaking of His own personality, He says, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." Speaking of His Gospel, he says, also, "Heaven and earth shall pass away, but my words shall not pass away." Then, when He visualizes the expansion of His kingdom and the world-wide objective of it, He commissions His disciples in these well-known words, which constitute the orders of the Christian Church in her activities at home and abroad, "Ye shall be witnesses unto me both in Jerusalem and in all Judæa, and in Samaria, and unto the uttermost part of the earth." These great passages, as well as the general trend of the teachings of

Jesus, have been conclusive in the mind of the Church all through the years as regards her relation to all races of mankind, and she can never consider her duty on earth to be done until she has brought them all to the feet of Jesus.

Second. Another urge of the Church has been her consciousness of the fact that Christianity is the supreme religion of the world. Other religions there are and many of them, but there is only one religion which adequately meets the wants and necessities of human hearts and lives. There is only one religion which can give complete relief to the sin-burdened hearts of men. The four outstanding, dynamic, revolutionary truths which Jesus brought to the world and which continue to mould and direct the thinking and action of the world to-day, differentiate this religion from all other religions, no matter how fine they may be or how great a contribution they have made in the moral uplift and betterment of the races. Look at them for a minute: One God—a loving, personal Father. One Humanity—a universal brotherhood, with every man of infinite worth. One Saviour—with a new standard of righteousness expressed in self-sacrificing service. One New Hope—of social redemption in this life and of personal immortality in the life to come. These truths were unknown to the world prior to the advent of Jesus, and these truths clearly characterize the supremacy of the Christian faith. Belief in this superiority of our religion constitutes the basis of our appeal in all our missionary propaganda. Feeling ourselves the custodians of the world's greatest

hope, the followers of the Christ must ever go forward to preach the Gospel and to live its truths "to the uttermost."

Third. There is ever present the belief that Christianity constitutes not only the world's greatest international force for peace at the present time, but also the world's only guarantee for its future peace. So long as there remains a single race of any magnitude which continues unchristian in its thinking, or its ideals, there is no peace or safety for the future. If the great races of the Orient become militarized rather than Christianized, what hope can the world entertain for a peaceable future or for the preservation of the present-day civilization or, for that matter, of our Anglo-Saxon race? If fifty or sixty millions of people, highly militarized, could deluge the world with the horror of war, the spoilation of human life and the destruction of untold millions of the world's wealth, what could not the great Orient do with her unnumbered millions, her unrealized wealth, and her unmeasured potentialities? Even Anglo-Saxons are peace-loving only to the extent that they have embraced the teachings and practised the principles of the Prince of Peace. We have celebrated One Hundred Years of Peace between Canada and the United States of America because these nations have imbibed the spirit of Him who said, "He that taketh up the sword shall perish by the sword," and the great bronze monument of the Christ, towering above the pinnacles of the Andes, may well symbolize the peace which has obtained between many countries of the world, through many years, because they have learned not to trust in armaments

and the power of the mailed fist but have learned to put their trust in the teachings of the Christ and have tried to follow the precepts of His teachings.

Christianity alone will lead us out of the paganism of the past, far from the laws of the jungle, and beyond the parochial patriotism of the centuries which delights to promote national interests only, irrespective of international relations. We have come a long way since Plato praised the Athenians as being "the most patriotic of all the Greeks because they hated the Persians most," and through the teachings of the Son of Man we have learned, as other nations have learned, that to be a world citizen of our own country we must have minds broad enough and sympathies deep enough not only to appreciate our own race and nation but to appreciate all races and all nations.

The Christian Church, therefore, has been traditionally friendly to Orientals. In conformity with the inter-racial spirit of her Founder, who commissioned His followers to "make disciples of all nations," the Church knows no colour or racial lines. The Church, through her schools, her press, her pulpit and her brotherhoods, has ever striven by precept and by example to maintain the cosmopolitan spirit and the international mind.

Confucianism among the Chinese and Buddhism or Shintoism among the Japanese and Hinduism or Sikhism among the East Indians may foster a narrow racial nationalism but Christianity cannot do so and be true to her Founder, her tradition and her history. The

influence of the Christian Church must ever be for the closer union and the warmer fellowship of the races and the interlocking of the nations in a growing spirit of good will which shall promote the well-being of each by the advancement and betterment of all.

Constructive Suggestions as to Treatment

(*1*) *A Uniformly Just and Adequate Immigration Law*

Why should it be impossible for the Dominion Government to provide a law free from invidious discriminations against one or more of the non-English-speaking races which seek entrance to our country? The Chinese, especially, have been pained, and are still pained over special legislation levelled at them when, if the "Blue Books" are examined it will be found that, in spite of all that has been said and written, the Chinese head the list for lack of crime.

Granted the inalienable right of any people to determine the character and numbers of its immigrants, and granted that immigration from Asia must be severely regulated, what justification is there, on the other hand, to open wide our doors to a tide of immigration from Europe? It is suggested, as an easy and effective method of removing all offensive racial discriminations, that all immigration other than British be adjusted to a percentage basis, according to the number of nationals in the country at a given time, relative to the whole population at that time.

(*2*) *A Less Invidious Discrimination in the Matter of Franchise*

Again it may be asked, why should Canada deny the franchise to a highly-educated, and thoroughly Canadianized Asiatic who has established a reputation for clean living and honest dealing and, on the other hand, enfranchise a Canadian who may be notoriously illiterate and even criminal? How long shall Canada continue to make colour the standard by which she grants the rights to full citizenship? Why not replace the invidious colour distinction by one of character and intelligence, raising the standard so high as to make it effective, but at the same time removing a cause of deep-seated pain to self-respecting peoples?

(*3*) *A Vigorous and Persistent Law Enforcement*

It must be conceded by all that, irrespective of races, all our immigrants must be taught to respect Canadian law. This can be done only when law is administered, without fear or favour, by incorruptible and impartial judges and when unscrupulous lawyers become less energetic in discovering loop-holes through which legitimate penalties may be avoided. Oriental vices and demoralizing customs, such as drug habits, slavery, the buying and selling of Chinese girls for whatever purposes, and polygamous marriages should no longer be tolerated in this land, where such offences are clearly infractions of the criminal code. All aliens admitted to Canada must of political necessity comply with all requirements demanded of her own citizens. The day has long since passed when we can hope to improve conditions

socially and morally by periodical spasms of law enforcement and the application of ineffective fines. The majesty of Canadian law must be re-established. No reasonable objection could be taken to the application of a law providing for the deportation of all persistent criminals, especially such cases as just cited.

(*4*) *An Adequate, Constructive Social Programme*

At the present time, we have no adequate social programme. There is always plenty of money in Chinatown to buy out the finest business block for gambling purposes, but there is not money there for a social centre where an atmosphere and an environment would encourage and suggest a higher type of life. Here at once is the opportunity and the responsibility of Christian Canada. We must supply the initial moral sense and the necessary conviction, as well as the equipment with which to inculcate a taste for better and more wholesome things.

(*5*) *The Maintenance of Worthy Motives and Higher Ideals, in Canadian Life*

So long as it appears that, to the average Canadian, the chief object in life is to get on in the world, irrespective of what happens to the alien, so long is our problem impossible of solution. Our much-vaunted Christianity must be made much more virile. Immigrants must be shown that we are here not only to make fortunes but to grow men and develop souls, men and souls worthy of this great land, this ambition to apply not only to the native born but to all strangers admitted to our national household. Herein lies a worth-while task, the task of taking the Asiatic in a friendly, brotherly spirit, fitting him

for our Canadian life and building him into our national structure. It must be evident that this accomplishment can be hoped for only when we as Canadians maintain a very high standard of morality, when in all our relations to these strangers we manifest personal and business integrity and when in public and private practise the unequalled philosophy of the Man of Nazareth is made applicable to all colours and races on Canadian soil.

"When all shall heed the words He said
Amid their daily cares,
And by the loving life He led
Shall seek to pattern theirs;
He who conquered death, shall win
The nobler conquest over sin."

—*William Cullen Bryant*

SEVEN OUTLINE PROGRAMMES

Suggestions for study in prayer meeting, Young People's societies, Sunday school groups, or colloquia.

(The "Index" of the book may be used to great advantage in working out the studies.)

PROGRAMME I

ORIENTAL IMMIGRATION

Based on Chapters I and II

Hymn: "Hark, the glad sound, the Saviour comes!"

Prayer: For minds open to perceive and receive the truth; for a purpose to work for what is just and Christlike in regard to the Orientals in Canada.

Hymn: "There's a wideness in God's mercy."

Beginning and Development of Oriental Immigration into Canada: Give causes and inducements that bring emigrants from China, Japan and India to Canada. Make use of tabulated statement in Chapter II to show development. (Use map of world to show locations.)

Duet or Quartet: "There were ninety and nine that safely lay."

Government Regulations and Policy: Head Tax. Present Requirements. Have three members, representing a Chinese, a Japanese, and an East Indian, apply to an immigration officer (impersonated) for admission to Canada. The immigrants state their objections to and the officer defends the various regulations and requirements.

Scripture Reading: Matt. 7: 1-12.

Problems Arising in Canada through Oriental Immigration: International and Economic; Biological and Social; Orientals born in Canada; Educational; Language and Segregated Asiatic Communties.

Have four members give brief addresses on the subjects indicated. The points to be emphasized may be listed on a blackboard or sheet of paper and placed where the study group can easily see them.

Hymn: "Blest be the tie that binds."

British Fair Play: In East Indian fiasco; in employment of Orientals; in treatment of Japanese fishermen.

These subjects may be employed as the basis of a debate, or two Canadians may argue the questions from opposite viewpoints.

Prayer: For those holding positions of authority and trust in our land. For those who need sympathy and friends.

Hymn: "The day Thou gavest, Lord, is ended."

Closing.

PROGRAMME II

A CANADIAN CONTROVERSY

Based on Chapter III

Hymn: "O Word of God incarnate."

Prayer: For the teachers in our public and high schools, and leaders in our Sunday schools and churches, that they may recognize their opportunities to win the Orientals to be loyal Canadians and true followers of Christ. For all Orientals in Canada who are seeking to know the truth and to live Christian lives.

Oriental Penetration: Through schools, through churches, through citizenship. Justify or refute the characterization of Oriental penetration as a "menace." Whether it will be to the greater advantage of Canadians if the privileges of our schools, our churches and our franchise are or are not extended to the Orientals in Canada?

Hymn: "All hail the power of Jesus' name."

Scripture Reading: Romans 10: 1-13.

Debate: Resolved that Christianity rather than Legislation provides the solution of the problems arising in regard to Orientals in Canada.

Hymn: "Christ is coming! Let creation."

Closing Prayer.

PROGRAMME III

UNITED CHURCH MISSIONS AMONG CHINESE IN WESTERN CANADA

Based on Chapters IV and V

Hymn: "Joy to the world! The Lord is come."

Early Days of the Work: Types of missionaries. Buildings. Consolidation of the work. Difficulties, opposition and reforms. Lack of support. Converts. Developing workers. Ask members to speak to the different points. Where possible, show pictures of buildings and of workers and use a map to show locations of mission centres (these may be indicated with blue seals).

Scripture Reading: 1 Cor. 1: 21-30.

Hymn: "O worship the King, all glorious above."

Prayer:

Expansion: How promoted? Is it better to have Orientals open a new mission work or should The United Church take the lead and then turn the responsibility over to Orientals?

Results. Make a list of Chinese Christians who have won a name and place in Canada and tell how and why they succeeded.

Hymn: "Judge Eternal, throned in splendour."

Prayer: For the members of The United Church that we may each give our sympathy and support to all workers among the Orientals in Canada. For the Orientals themselves, that they may appreciate the help and privileges afforded through The United Church.

Closing.

PROGRAMME IV

UNITED CHURCH MISSIONS AMONG CHINESE IN EASTERN CANADA

Based on Chapter VI

Hymn: "Is thy cruse of comfort wasting?"

Attitude of Chinese Towards Life in Canada: Personal. Social. National. International. Religious. How have these attitudes been developed? If not justifiable, how may they be changed?

Scripture Reading: Acts 10: 34-43.

Hymn: "Sow in the morn thy seed."

Make a Balance Sheet: Showing (1) Influences and forces promoting advancement of Chinese, (2) Influences and forces hindering advancement of Chinese.

Prayer: For the work of The United Church among the Chinese.

Hymn: "Father in heaven, who lovest all."

Summary of Work Under Presbyterian Church Prior to 1925. Make list of dates and events.

Hymn: "Where cross the crowded ways of life."

Closing.

PROGRAMME V

UNITED CHURCH MISSIONS TO THE JAPANESE AND TO THE EAST INDIANS IN CANADA

Based on Chapters VII and IX

Hymn: "Go labor on, spend and be spent."

Prayer: For the progress and success of missions established; for the tempted and discouraged among the immigrants.

Mission Centres and Workers: Use a map to show the location of mission centres and the development of the work. (Red seals may be used to indicate the Japanese and yellow seals the East Indian missions.) Discuss the difficulties, opportunities and privileges of missionary work among Orientals in Canada as compared with missions in their homelands. Note: Type of immigrant, language, vice, sedition, inconsistency, religious influences.

Hymn: "Our country's voice is pleading."

Notable Converts: Pastors—Three Doctors—Editor. Tell of their successful work. Tell the story of the conversion of A. M. Ozawa. Discuss whether these people are under greater obligation to give their lives in Christian service than are Canadians.

Scripture Reading: Isa. 55: 1-13.

Activities: Among coal miners, fishermen, and in hospital work. Why should our Church establish and maintain special work of this sort?

Hymn: "Lord, if at Thy command."

Closing Prayer.

PROGRAMME VI

WOMEN'S WORK AMONG WOMEN AND CHILDREN

Based on Chapter VIII

Hymn: "Love divine, all loves excelling."

Prayer: For the girls and boys, and the youth of Canada who need special teaching and training because of their Oriental parentage.

Status of Oriental Women and Girls: Contrast the status of women and girls in China with the status of Canadian women. Is the status of women and girls in India and Japan better or worse than in China? Can Orientals be justified in their disregard or defiance of Canadian laws and customs? To what extent should they be required to observe these?

Hymn: "Saviour, Thy dying love."

Organization of the Women's Missionary Societies: Show the necessity and opportunity for special work among Oriental women and children. What methods were used and with what success? Tell the story of Dr. Victoria Cheung, and of Agnes Chan.

Scripture Reading: Esther 4: 13-16.

Missionary Workers: List the missionaries who have served in the various Oriental missions carried on throughout Canada by the Woman's Missionary Societies. What special qualifications and preparation aided in their success as workers? What has been the policy of the Women's Boards in regard to workers and the development of the work?

Prayer: For the work and workers among Oriental women and children.

Results: On what basis can the investment of money and lives in this form of missionary work be justified? Is the work among the women or among the children the more important? How has Church Union strengthened this missionary work?

Hymn: "Sowing in the morning, sowing seeds of kindness."

Closing.

PROGRAMME VII

PROMOTING BETTER UNDERSTANDING

Based on Chapter X

Hymn: "Listen! The Master beseecheth."

Scripture Reading: Matt. 5: 42-48.

Ameliorating Forces: Trade—(See school geographies regarding imports, exports and trade relation). Discuss possibilities of expansion.

Conferences—What benefits accrue from international and inter-racial conferences with the Orientals?

A mock conference may be arranged for the discussion of above.

The Christian Church. Under three headings, list the forces and contacts that are employed by our Church in making "disciples of all nations."

Prayer: For our United Church of Canada.

Hymn: "Break Thou the Bread of Life."

Constructive Influences: What is implied in the following:

Just and adequate immigration laws?
Less discrimination in franchise?
Law enforcement?
Constructive social programme?

Maintenance of worthy motives and higher ideals in Canadian life?

Discuss whether it is possible for us to be just and yet to be Christian in the above respects.

Hymn: "I've found a Friend; O such a Friend!"

The Objective of The United Church of Canada: Discuss what should be the objective of The United Church regarding the Orientals in Canada? Should it be less for Orientals than for Canadians? How may we reach this objective? Have a poster made showing the contributions to The United Church from the Chinese in Canada, the Japanese in Canada, the East Indians in Canada.

Hymn: "Lift up the banner, let it float."

Closing Prayer.

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Japan and Her Peoples. By Ethel M. Hughes. Paper 60c.
China and Her Peoples. By Lena E. Johnston. Paper 60c.
India and Her Peoples. By F. D. Walker. Paper 60c.
Working Women of Japan. By Sidney L. Gulick. Cloth 60c.
New Paths for Old Purposes. By Margaret E. Burton. Paper 60c.
The Christ of the Indian Road. By E. Stanley Jones. Cloth $1.00
What China Wants. By A. M. Chirgwin. Paper 25c

ANALYTICAL INDEX

Advent of the Oriental, 1.
Anglican missions, 169, 170.

Beginning of Missionary Work, 69.
British Fair Play, 25, 27, 59, 67, 110.
Buddhism, 38, 148, 152, 153, 206.

Chinatown, 30, 53, 65, 81, 82, 84, 89, 91, 95, 99, 173, 185, 209.
Chinese Children, 8, 37, 61, 64, 110, 120, 171, 172, 177, 180, 183.
Chinese Christians, 96, 97, 99, 100, 104, 117, 119, 126, 129, 185.
Chinese Christian Association, 104, 119.
Chinese Ministers and Christian Workers:
- Ah Mee, 91.
- Chan, Agnes, 180.
- Chan Sing Kai, 79, 80, 81, 82, 87, 90.
- Chan Yee Hei, 113, 114.
- Chan Yu Tan, 79, 80, 83, 84, 85, 132.
- Cheong, F. T., 95, 100, 101, 103, 132.
- Cheung Sing Noon, 75.
- Cheung, Dr. Victoria, 75, 110.
- Ching Sui Tsuen, 85, 98.
- Chow, C. Y., 97, 132.
- Chow Hing, 83.
- Chow Jim, 95, 96, 97.
- Chow Joe, v, vi, vii, viii.
- Chow Ling, 132.
- Chow Ye Ching, 106.
- Chu, Dr. P. Y., 132.
- Chue Chue, 75.
- Djang, W. M. B., 113.
- Fong, Dr. Fou Sec, 114.
- Fong Tak Man (Fong Dickman), 80, 85, 87, 88, 132.
- Fung Tat Kun, 85, 98.
- Gung, Dr. Edward, 132.
- Kwan Mow Lung, 84.
- Kwan Yu Nam, 79, 132.
- Lee Ga Hong, 79, 93, 95.
- Lee, Sylver, 180.
- Leung, Chuk Ping, 102, 105, 132.
- Lew Sai Band, 87.
- Lo Dart Tong, 79, 132.
- Lum Choh Hang, 79, 132.
- Ma Seung, 102, 107, 128, 132, 183.
- Ma T. K. Wou, 128, 132.
- Mah Mow (Jim Eberts), 92, 93.
- Ng Mon Hing, 123, 127.
- Shiu, C. C., 107, 132.
- Shiu, C. Y., 94.
- So Pui Kow, 79.
- Tang, K. Y., 128, 132.
- Thom Chu Tom, 86, 92, 176.
- Yee Tong, 103, 132.
- Yeung Kai Chong, 85.
- Yip Sam, 103, 104, 105.

Chinese Missions:
- Ashcroft, 94, 95, 96.
- Calgary, 99, 100, 101, 102, 103, 128.
- Cranbrook, 98, 99.
- Cumberland, 86, 107.
- Edmonton, 102, 106.
- Grand Forks, 99.
- Kamloops, 89, 90, 91, 93, 94.
- Ladysmith, 86.
- Montreal, 117, 121, 122, 124, 125, 128, 130, 182.
- Moose Jaw, 103, 104, 105.
- Nanaimo, 1, 72, 75, 85, 86, 87, 92, 93, 94.
- Nelson, 97, 98, 99, 122.

Chinese Missions—*Continued:*
New Westminster, 1, 71, 72, 80, 81, 87.
Nicola, 92.
Ottawa, 117, 129.
Regina, 106.
Revelstoke, 94.
Saskatoon, 106, 107.
Toronto, 85, 86, 117, 121, 127, 128, 130, 182, 185.
Union, 122, 123.
Vancouver, 70, 77, 79, 80, 81, 82, 83, 85, 87, 96, 97, 122, 125, 128, 169, 181, 182, 187.
Vernon, 94. 169.
Victoria, 1, 71, 72, 73, 74, 75, 76, 81, 83, 86, 93, 94, 95, 100, 107, 120, 121, 125, 127, 128, 169, 173, 181, 183, 187.
Wellington, 122.
Winnipeg, 106, 110, 117, 121, 123, 128.
Chinese Missionary Staff, 132.
Chinese Schools, 8, 9, 100, 105, 109, 112, 120.
Chinese Women, 54, 171, 180, 182, 183.
Christian Church, viii, 30, 33, 41, 43, 65, 66, 68, 96, 143, 144, 203, 204, 205, 206, 207.
Christianity, 26, 38, 61, 70, 80, 110, 115, 116, 143, 144, 146, 148, 152, 154, 157, 160, 163, 176, 193, 195, 201, 204, 205, 206, 209.
Church Membership, 82, 87, 89, 104, 107, 119, 123, 125, 127, 185.
Citizenship, 10, 26, 27, 28, 32, 34, 53, 54, 61, 65, 66, 67, 99, 174, 206, 208.
Clubs, 9, 41, 43, 111, 118, 184, 185.
Commerce, 50, 52, 57, 59, 67, 202.
Consolidation, 74, 135, 154.
Contributions, 86, 93, 96, 99, 101, 103, 105, 112, 128, 129, 133, 142, 146, 147, 149, 155, 156, 157, 158, 160, 164, 167, 168.
Converts, 72, 74, 75, 83, 84, 87, 91, 92, 93, 99, 102, 103, 123, 137, 138, 140, 148, 151, 152, 158, 163, 167, 186, 195, 197.

Deportation, 15, 49, 58, 209.
Disastrous Fire, 72.

East Indians, 190, 191, 192, 199, 201, 206.
East Indian Children, 61.
East Indian Fiasco, 19, 61, 194.
East Indian Missions:
Golden, 195, 196.
Vancouver, 196, 198.
Victoria, 197, 198.
Eastern Canada Chinese Mission, 118, 126.
Employment, 40, 42, 50, 51, 109, 112, 134, 193.
Entertainment, 118, 120, 142, 186.
Expansion, 89, 97, 99, 102, 103, 106, 141.

Federal Government Legislation, 2, 7, 11, 14, 22, 23, 26, 62, 207, 208.
Finances, viii, 101, 105, 112, 113, 120, 149, 161, 167, 187.
Fraser Valley, 11, 55, 70, 134, 163, 166, 167.

Gambling, 14, 29, 31, 38, 77, 79, 84, 88, 96, 109, 142, 178.
Gentlemen's Agreement, 3, 27, 62.

Head Tax, 1, 2, 22, 23, 31.
Hospital, 156, 157, 158, 159, 165, 180, 184.

Immigration:
Chinese, 1, 2, 21, 23, 29, 54, 55.
East Indian, 3, 19, 20, 190, 194.
Japanese, 2, 3, 21, 55.
Legislation, 2, 3, 4, 7, 10, 13, 17, 19, 54, 55, 62, 207.
Policy, 4, 207, 208.
Regulations, 12, 19, 22, 54, 55.
Immoral Traffic, 30, 76, 172, 173, 175, 193, 208.
Industries, 1, 11, 12, 20, 22, 23, 24, 25, 26, 27, 28, 40, 41, 49, 50, 51, 52, 53, 54, 55, 56, 57, 60, 67, 84, 86, 98, 99, 109, 114, 129, 130, 133, 134, 146, 156, 157, 158, 190, 194, 195, 198, 199.
Institute of Pacific Relations, 34.
Inter-racial Friendships, 97, 113, 115, 130, 203.

Japanese Children, 3, 8, 35, 39 60, 61, 63, 64, 177.
Japanese Ministers and Christian Workers:
Akagawa, Y., 141, 142, 144, 166, 167, 168, 170.
Hirano, T., 168.
Ichu, Koichi, 148, 149, 150.
Imachi, Kotoku, 138, 140, 161, 162.
Kaburagi, Goro, 135, 136, 137, 141, 145, 148, 151, 163.
Kanazawa, K., 141.
Kato, A., 152, 159.
Kokita, Y., D.D.S., 168.
Kuwabara, P. E., 152.
Maekawa, Rev. K., 168, 169.
Matsunaga, Rev. Fumio, 141.
Mizuno, Rev. J., 160, 170.
Nakanishi, Rev. Sadao, 154, 159.
Norimoto, Ranzo, 158, 163, 165.
Ogura, Yukata, 155, 156, 166, 170.
Okamoto, Masutaro, 134, 135, 149, 156. 157, 160.
Ono, Rev. Z., 141.
Oyama, Ukichi, 151, 157, 161, 162.
Ozawa, Rev. A. M., 137, 152, 154.
Saijo, Rev. Hirowo, 147, 149.
Saito, Rev. M., 159.
Sato, Rev. K., 168, 170.
Shimizu, Rev. K., 144, 166, 168, 170.
Shimotakahara, Dr. K., 138.
Shiokawa, Rev. C., 159.
Suga, G., 162, 165.
Taira, Rev. I., 168.
Tajima Kazuo, 151, 160, 161, 162.
Uchida, Miss Chitose, 140.
Yokoyama Tomekichi, 138, 140.
Yoshioka, Rev. Y., 144, 159, 170.

Japanese Missionary Staff, 169.
Japanese Missions:
Chemainus, 162.
Cumberland, 136, 152, 154, 161, 162.
Duncans, 162.
Englewood, 168.
Fairview, 146, 187.
Hammond, 167, 182.
Haney, 167. 182.
Kelowna, 168.
Nanaimo, 162.
New Westminster, 137, 142, 167, 182.
Ocean Falls, 167.
Sapperton, 142, 158.
Steveston, 134, 136, 144, 149, 151, 156, 157, 159, 160, 161, 164, 165, 181.
Union, 134, 160.

Japanese Missions—*Continued:*
Vancouver, 133, 135, 137, 138, 142, 144, 146, 156, 159, 161, 163, 164, 166, 181, 187.
Japanese Schools, 8, 9, 66, 164.
Japanese Women, 3, 54, 62, 171, 174.

Kindergartens, 33, 65, 66, 75, 145, 159, 160, 177, 180, 181, 182.
Kusama, Miss (Mrs. Shimotakahara), 139.

Law courts, 9, 173, 175.
Law enforcement, 15, 31, 32, 78, 84, 104, 177, 178, 194, 208, 209.
Lemieux Agreement, 27.
Literature, 47, 81, 120.

Marriage laws, 37, 178, 208.
Medical missionaries, 75, 132, 138, 157.
Missionaries and Missionary Workers:
Betts, Rev. J. F., 91.
Burgess, Mrs. (Annie Pollard), 73, 74.
Copeland, Gertrude, 137, 140.
Cunningham, Mrs. Thomas (Miss Woodman), 70, 71, 86.
Gardiner, James Endicott, 74, 76, 77, 79, 81, 82, 86, 90, 172, 173.
Grant, Dr., 196, 197.
Hall, Rev. T. W., 91.
Hartwell, Rev. G. E., 29.
Ladner, Rev. Charles and Mrs., 89, 90, 91.
Laidley, Rev. R. B., 92.
Large, Dr. R. W., 157, 158.
Leake, Miss, 91.
Ledingham, Rev. A. P., 197.
Macrae, Rev. W. L., 191, 197, 201.
MacKay, Rev. W. R., 126.
Monk, Mrs. M., 72, 80, 87.
Noyes, Rev. W. D., 108, 128, 129, 130, 131, 187.
Pollard, Mary, 73.
Pollard, Rev. William, 71, 73.
Ram, Kanshi, 191, 197, 198, 200, 201.
Robson, Rev. Ebenezer, 72, 80, 87, 90, 91, 93, 172, 174.
Stephenson, Mrs. Robert (Miss Williams), 73.
Tait, Rev. C. M., 85.
Thomson, Dr. J. C., 122, 128, 182.
Wilson, Dr. W. A., 197.
Winchester, Rev. A. B., 121, 126, 128.
Mission schools, 73, 74, 80, 90.
Montreal Chinese Mission, 117.
Moral Reform, 76.
Moral Support, 77.

Nationalists, 111, 112.
Newspapers, 9, 10, 17, 31, 44, 47, 59, 84, 88, 124, 141, 146, 154.
Newspaper articles:
Maclean's, A. H. Fenwick, 84.
New Outlook J. K. Unsworth, 59, 67.
Night Schools, 70, 71, 82, 83, 90, 91, 92, 94, 96, 97, 102, 103, 138, 143, 147, 152, 162, 168, 169.

Okanagan Valley, 11, 94, 168.
Opium smoking, 14, 29, 31.
Oriental Home and School, 91, 152, 155.
Oriental Penetration, 17, 49, 50, 51, 52, 56, 63, 64.
Oriental Qualities, 24, 27, 45, 64, 110, 133, 138, 149.
Business, 12, 53, 57, 130, 138, 194.
Educational, 5, 53, 57, 63, 64, 138, 140, 198.

Mental, 12, 44, 64, 65, 199.
Physical, 5, 12, 69, 96, 190, 191.
Social, 97.
Pan-Pacific Relations, 202.
Pioneers, 29, 69, 70.
Political Influence, 47, 55, 56, 58, 66, 111, 116, 200.
Population:
Chinese, 14, 17, 33, 52, 53, 62, 98, 99, 102, 106, 116, 121.
Hindus, 52, 53, 192, 200.
Japanese, 3, 33, 52, 53, 54, 55, 156, 163, 166, 167.
Oriental, 4, 28, 53, 56.
Problems:
Assimilation, 6, 8, 10, 53, 57.
Biological, 5.
Canadian-born, 46.
Economic, 11, 13, 22, 23, 25, 26, 49, 51, 52.
Educational, 7, 8, 9, 34, 35.
Inconsistency, 195.
Ideals, 36, 43, 209.
Indifference, 28, 30, 31, 77, 116.
Intermarriage, 5, 6.
International, 4, 5, 10, 20, 50, 55.
Language, 9, 10, 28, 34, 63, 110, 129, 193.
Religion, 192.
Sedition, 193.
Segregation, 10, 31, 32.
Social, 13, 14, 29, 32, 36, 49, 52, 55, 193, 209.
Progress through Church Union, 187.
Provincial Government, 2, 14, 18, 23, 25, 26, 47, 55, 56, 66, 67, 125.
Public Opinion, 33, 58, 78.
Public Schools, 9, 27, 33, 39, 46, 53, 61, 62, 63, 64, 65, 66, 86, 104, 140, 143.
Qualifications, 42, 57, 64, 65, 71, 108, 114, 129, 160, 194, 208.
Racial Discrimination, 1, 2, 6, 10, 22, 23, 25, 39, 40, 41, 42, 48, 55, 56, 57, 59, 63, 65, 66, 67, 69, 71, 109, 110, 122, 124, 142, 202, 206, 207, 208, 209.
Religion, 8, 28, 34, 38, 39, 66, 68, 92, 116, 127, 148, 192, 193, 197.
Restrictions, 36, 37, 54, 55, 56.
Revolution, 114, 126.
Rights, 6, 7, 8, 12, 13, 21, 23, 38, 49.
Sabbath School, 28, 60, 65, 73, 82, 83, 98, 100, 102, 104, 106, 116, 117, 118, 124, 127, 129, 137, 138, 152, 155, 160, 162, 168, 169, 179, 185, 189.
Sanford Mission, 73.
Segregation, 28, 29, 30, 31, 33, 78, 79.
Solution of Problems, 4, 5, 7, 8, 9, 10, 12, 13, 15, 33, 44, 49, 55, 61, 68, 110, 140, 186, 202, 203, 204, 205, 206, 207, 208, 209, 210.
South China Mission, 126, 127, 180, 181, 182.
Standards of Living, 12, 28, 30, 31, 32, 37, 44, 57, 69, 82, 89, 95, 139, 171.
Statistics, 18, 19, 21, 24, 51, 52, 62, 63, 64, 104.
Sun, Dr. Yet Sen, 111, 114.
Toronto Chinese Christian Association (Institute), 119, 120, 127.
Toronto Chinese Mission, 117.
Trade, 202.
Traditions, 36, 37, 46, 125, 178.
Treaty of Commerce and Navigation, 3.

University, 33, 39, 40, 41, 44, 45, 61, 64, 66, 140, 166, 180.

Vice, 13, 14, 29, 31, 32, 76, 77, 79, 171, 172, 173, 174, 175, 176, 180. 193, 208.

Volunteer Workers, 73, 97, 102, 103, 106, 117, 121, 135, 137, 140, 143, 155, 158, 159, 162, 170, 177, 182, 188.

W.M.S., 75, 124, 139, 142, 144, 145, 160, 166, 171, 172, 173, 174, 176, 177, 180, 181, 182, 187, 188.

W.M.S. Policy, 186.

Women's Work, 144, 145, 146, 171.

W.M.S. Workers, 80, 91, 172, 173, 175, 177, 179, 181, 182, 183, 184, 185, 186, 187.

Y.M.C.A., 41, 99, 100, 101, 104, 107.

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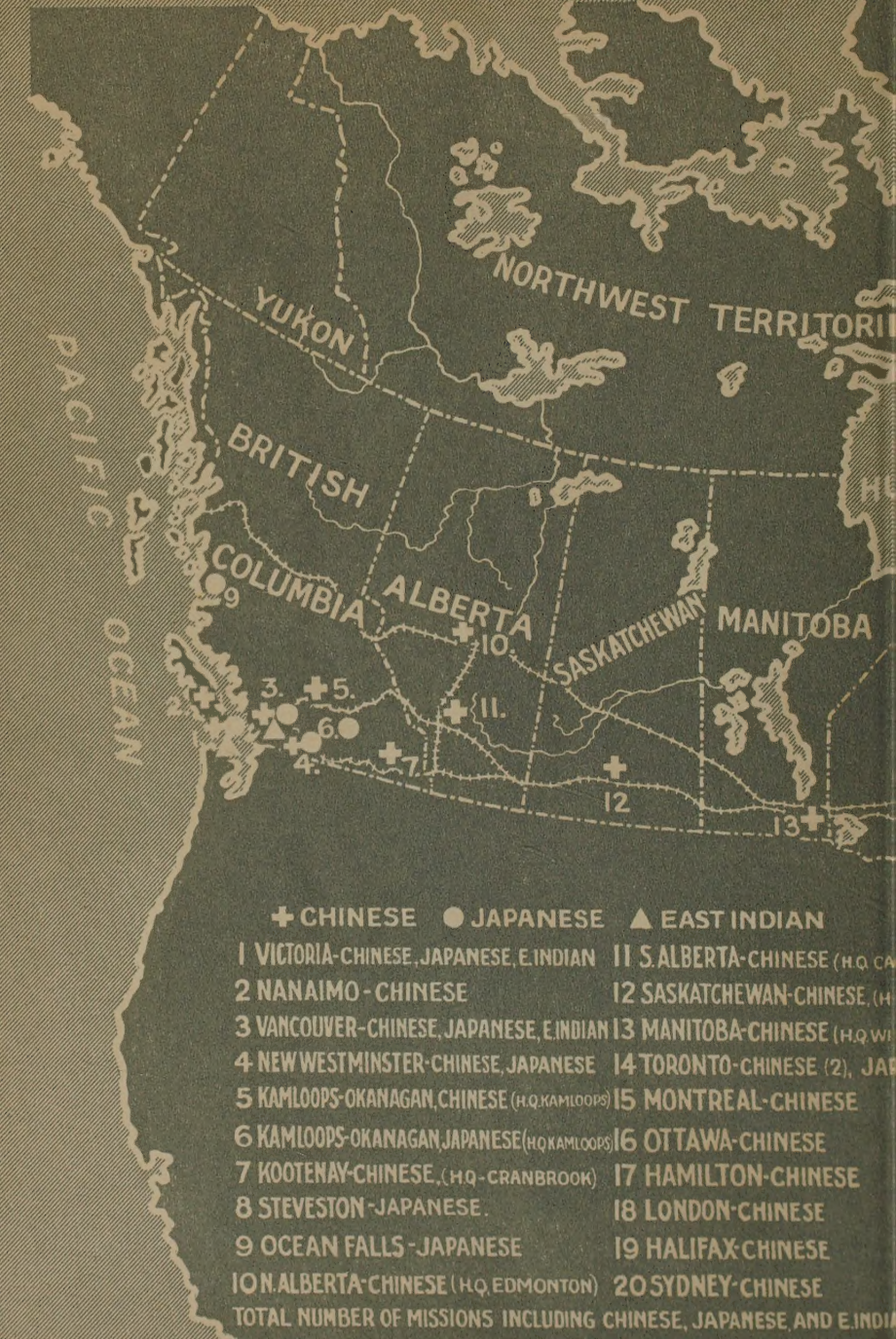
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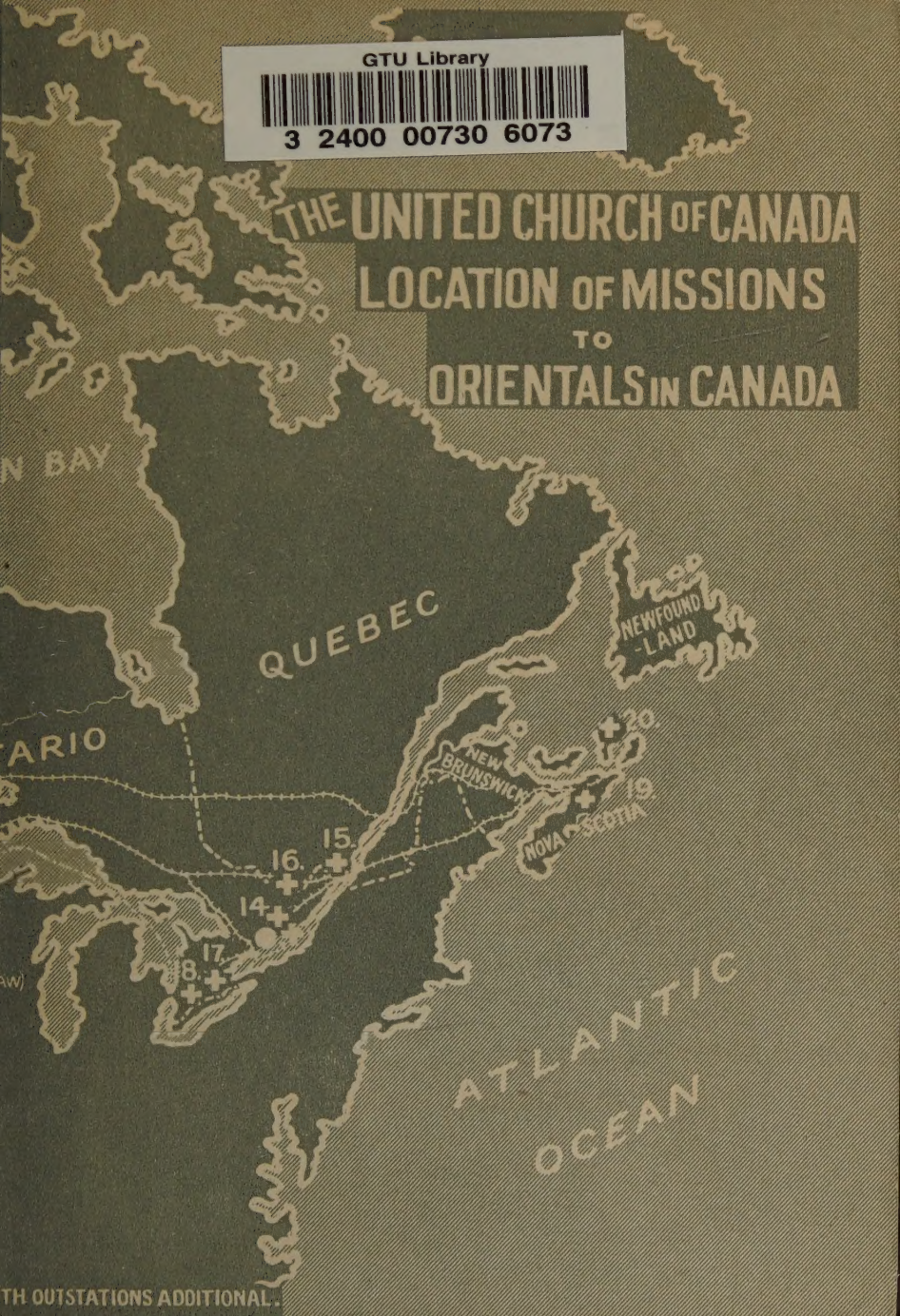

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